

An intercession

gouch by the bond our lord
gine lordes make intercession
Iellie, for the authorizing
this blisping the blis of
this Prymer.



IDCR the
right by grace of
God Wyse of
England, France
and Ireland
Archbishop of
Canterbury, and of the Church of
England and All of England
called the Luptine bene
Angler our subiects, Arch
Archbishops, Bishops, Pri
ners, Archdeacons, and
persons, deans, and
and as other of the
also all citizens and

+
G. 6. 55
(see)

F4^b "Edward VI"

Ab. 1548

Hoskins 192.

For another book by same

printer see Syn. 7. 55 (41).

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An introduction

gauen by the kyng our sovereyne
lordes moſte excellent ma
ieſtie, for the autorſyng &
eſtabliſhing the uſe of
this Prymer.



H E R E B Y the
right by grace of
God kyng of
England, Fraunce
and Irelande
defendour of the
faith, and of the church of En
glande and alſo of Irelande on
earth the ſupreme head: To all
ſingular our ſubiectes, ſuch as
Archbiſhops, Biſhops, Abbay
nes, Archdeacons, Priores, &
perſons, & carefull ſcholars
and alſo other of the ſame
alſo all eſtates and degrees of

The inuencion.

the laye fee, & teachers of youth
within any our realmes, domi-
nions and countrees gretynge.
Among the manifolde busines
and moſte weyghty affaires ap-
perteignynge to our regal autho-
rite and office, we muche ten-
dryng the youth of our realmes,
(whole good educacyon and be-
teous byngynge bp redourneth
moſte hyghly to the honoꝝ and
praye of almyghtye God) ſord-
uerſe good conſyderacyons, and
ſpecyally foꝝ that the youth by
dyuerſe perſons are taught the
Pater noſter, the Aue Maria,
Crede, and ten commaundementes
al in Latin (not in Engliſhe
by meanes wherof theſame are
not brought bp in the knowe-
ledge of their faithe, dutie and
obedience, wherin no Chriſten
perſone

The iniun repou.

persone ought to be ignorant.
And for that our people and sub
iectes whiche haue no vnder
standyng in the Latin tong and
yet haue the knowelledge of the
readyng, may praye in their bul
gar tong, whiche is to them best
knowē, that by the meane ther
of they shoulde be the more pro
uoked to true deuocion, and the
better sette their hertes vpon
those thynges that they praye
for. And fynally, for the auoy
dyng of the dyuersitie of Pri
mer bokes that are now abrod
whereof are almoste innumera
ble sortes which minister occasiō
of contentions, and vaine dispu
tacions, rather then to edifie, &
to haue one vni forme order of
all suche bokes throughout all
our domynions, bothe to be

C.ii.

taught

The iniunction.

taught vnto children and also
to be vsed for ordinary prayers
of all our people not learned in
the latin tounge, haue seth forth
this prymer or booke of prayers
in Englyshe to be frequented
and vsed in and throughtout all
places of our sayed realmes &
domynyons, aswell of the elder
people, as also of the youth, for
their common & ordynary pray-
ers, wylling, commaundynge, &
streightly chargynge, that for
þ better byrnyngye vp of youth
in the knowledge of their duty
towards God, theyr Prince, &
all other in theyr degre, euery
scholmaster and bynger vp
of yong begynniers in learnyng
next after theyr ABC. now by
vs also set forth, do teache this
Prymer or booke of ordynary
prayers

The iniunction.

prayers vnto them in Englyshe
and that the youth customably
and ordinarily vse thesame bry-
tyle they be of competent vnder-
standyng and knowledg to per-
ceyue it in latyn, at what tyme
they maye at theyr lybertye e-
ther vse this Primer in Englysh
or that whiche is by our autho-
ritie lykewise made in the latyn
tong, in all pointes correspon-
dent vnto this in Englyshe.

And forthemore, we strenght-
ly charge & commaunde aswell
all and singuler our subiectes
and sellers of bookes, as also all
scholeraistres and teachers of
yong chyldren wythin this our
realme and other our domini-
ons, as they entēde to haue our
fauor and auoyde our dysplea-
sure by the cōtrary, that imme-

C.iii. diat-

The intuncepon.

diastly after this our sayed Primer
is publyshed & imprinted,
that they ne any of the, bye, sell
occupie, vse nor teache priuely or
apertly any other Primer in En
glyshe then this, now by vs pub
lyshed, whyche with nosmal stu-
dy, trauayl and labor, we haue
purposely made to the hygh ho-
nor & glozy of almyghty God, &
to the commoditie of our lo-
uinge and obediante sub-
iectes and edifying of
thesame in godly
contemplaciō
& verte-
ous
exercyse of
prayer.

Spnen at our Palasse of Westmynster
the. vi. daye of Maye, in the. xxxii. yere
of our reigne.

The prayer of our lord.



Our father whiche art
in heauē, halowed be
thy name. Thy king-
dome come. Thy wyll
be done in earth, as it is in hea-
uen. Geue vs this daye our day
ly bread. And forgeue vs our tre-
spaces as we forgeue them that
trespace agaynst vs. And let vs
not be led into temptacyon. But
delyuer vs from euyll. Amen.

The salutacyon of the Angell to the
blessed byrgyn Mary.

Hyle Mary full of grace,
the lord is with the.

Blessed art thou emong
women, and blessed is the fruite
of thy wombe. Amen.

The crede, or twelue articles of the
Christen faith.

I Beleue in God, y^e father al-
mightie, maker of heauē &
earth. And in Jesu Christ
hys

The Crede

his onely sonne our lord. Which
was conceived by the holy ghost
borne of the virgin Mary. Suf-
fred vnder Ponce Pylate, was
crucified, deade, buried, and de-
scended into the hell.

And the thyrde daye he rose a-
gayn from deathe. He ascended
into heauen, and sitted on the
right hande of God the father
almightye. From thence he shal
come to iudge the quicke and
the deade.

I Beleue in the holy ghoste.
The holy catholicke church
The communio of saintes
the forgeuenes of synnes. The
resurreccion of the body. And
the lyfe euerlastinge. Amen.

The ten commaundementes of almygh-
tye God.

Thou

The tennē



Thou shalt haue none
other Godes but me.
Thou shalt not haue
any grauen Image,
nor any lykenesse of any thyng,
that is heauen aboue, or in the
earth beneth, or in the water vn-
der in the earth, to thintent to
do any godly honoure or worship
vnto them.

Thou shalt not take the name
of thy Lorde God in vayne.

Remember that thou keepe ho-
ly the Sabbath daye.

Honoꝝ thy father and thy mo-
ther.

Thou shalt do no murder.

Thou shalt not committe ad-
ultery.

Thou shalt not steale.

Thou shalt not beare false
witnes agaynst thy neyghbour.

Thou

The tenne

Thou shalt not vnjustly desire thy neyghbours house, nor thy neyghbours wyfe, nor his seruauant, nor his mayd, nor his ore, nor his asse, nor any thing that is thy neyghbours.

Lorde, into thy handes I commēde my spirite. Thou hast redemed me, lorde god of truth.

Grace before dyner.

The eyes of al thinges truste in thy O Lorde. Thou geuest them meat in due season. Thou doest open thy hande and fillest wyth thy blessing euery lyuyng thyng. Good lord blesse vs & all thy gyftes whiche we receyue of thy bounteous liberalitie. Through Christ our lorde. Amen.

The kynge of eternall glory
make

Commaundementes.

make vs parteners of the hea-
uently table. Amen.

God is charitie, and he that
dwelleth in charitie dwelleth in
God, & god in hym. God graunt
vs al to dwel in hym.

Amen.

Grace after dyner.

THe God of peace and loue
bouchsafe alwaye to dwell
wyth vs. And thou Lorde
haue mercye vpon vs.

Glorie honoure and prayse be
to the O God whiche hast fed
vs from our tendre age, and ge-
uest sustenaunce to euery liuing
thyng, replenysh our hertes
with ioy and gladnes, that we
alwaye hauyng sufficient, maye
be ryche and plentyfull in all
good wykes, througour Lorde
Jesu Christ. Amen.

Lord

Commaundementes.

Lorde haue mercye vpon vs.
Christ haue mercye vpon vs
Lorde haue mercye vpon vs.
Our father whiche art in .ꝛc.
And let vs no be led into tēp-
tacyon.

But delyuer vs from euyl.

Lorde heare my prayer.

And let my crye come to the.

From the fyery dartes of the
deuyll bothe in weale and woo,
our sauour Christ be our defen-
ce, buckler and shylt . Amen.

God saue the church, our kinge
and realme, & god haue mercye
vpon all chysten soules. Amen.

Grace before supper.

Glorde Jesu Christ with-
out whō nothyng is swete
nor sauery, we beseeche the
to blesse vs and our supper and
with

Graces.

with thy blessed presence to che-
re our hertes that in al our mea-
tes and drynkes we maye tast &
and sauor of the , to the honoꝝ &
glory. Amen.

Grace after supper.

Blessed is God in al hys gyf-
tes.

And holy in al his workes.

Our helpe is in the name of
the lorde, who hath made bothe
heauen and earth.

Blessed be the name of our
lorde

From hencefoꝝth world with-
out ende.

Most myghtie Lorde and
merciful father, we yelde
the hartely thanks for
bodely sustenaunce, requyryng
also most intyꝛely thy gracious
goodnesse , so to feede vs wꝛth
the

Graces.

the foode of thy heauenly grace
that we maye worthely glorifie
thy holy name in this lyfe, and
after be partakers of the lyfe
euerlasting, through our lord
Jesus Christ. Amen.

God saue the churche, our
kyng and realme, and

God haue mercy

vpon al christe

soules. A.

men.

The matyns

To day if ye heare his voyce
se that ye harden not your hartes
as in the bitter murmutyng
in the tyme of temptaciō in wil-
dernesse, where youre fathers
tempted me, proued me, and sawe
my workes.

Fourtie yeres was I greued
with this generaciō, and I said
euer, thei erre in their hartes,
thei haue not knowē my wayes
to whome I swoze in my anger
that thei shoulde not enter into
my reste.

Hail Mary full of grace. *Ac.*

Glorie to the father, and. *Ac.*

As it was in the be. *Ac.* Amen.

The Hymne.

Iam lucis orto sydere

NOW the cherful daie doth
spryng.

Unto god praise we and syng.

A. ii.

That

The matyns

That in al woꝝkes of the daye,
he pꝛeserue and kepe vs aye,

That our tongꝛe he may re=
frayne.

From all stryfe and woꝝdes
bayne.

Kepe oure eyes in couerture,
From all euill and bayne plea=
sure.

That our hartes be boyded
quite,

From fansy & fond delight,
Thynne diet of drynke & meat,
Of the fleshe to coole the heat.

That whē the day hence doth
wend,

And the course the night doth
sende.

By foꝛberyng woꝝldly thyng
Gloꝝy to god we maye syng.

Domine dominus noster. Psalme. viii.

Of the the prayse and honoꝝ
and gloꝝy of Christ

A Roꝛde

The matyns

O Lord, whiche art our lord
howe merueylous is thy
name ouer all the yearth:

Foz thy magnificence is exal-
ted aboue the heauens.

Thou hast aduanced thy
praise by the mouthes of infan-
tes and suckyng babes, in des-
pite of thyne enemies, foz to cō-
found the aduersary & reuenger.

Foz I shall beholde the hea-
uens, which are the worke of thy
fingers, the moone and the ster-
res whiche thou hast ordayned.

What is man, that thou arte
so myndfull of hym: or what is
the sonne of man, that thou so
regardest hym:

Thou hast made him not much
inferior to Angelles, thou hast
crouned hym with glozpe and
honoure, and haste made hym

a.iii.

lorde

the matyns.

lorde vpon the woꝝkes of thine
handes.

Thou hast put al thynges in
subiectiō vnder his fete: all ma-
ner of shepe and Oxen: ye, moze
ouer the cattell of the felde fow-
les of the aire and fishes of the
sea, whiche walke in the pathes
of the sea.

O lorde, whiche art our lorde
how merueilous is thy name o-
uer all the yearth.

Gloꝝy to the father, and to. &c.
As it was in the be. &c. Amen.

Celi enarrant, Psalme. xviij.

Of the gloꝝy of God, whiche is shew-
ed by his creatures, and of his
holy and immaculate law

The heuens declare the glo-
ꝝy of god, & the firmament
sheweth his handy woꝝkes.

Day vnto daie vttereth oute
speche, and nyght vnto nyghte,
openeth

The matyns

openeth knowledge.

There be nether speches nor languages, but that the voyces of theim be hard.

Their sound hath gone furth into all landes, and their woordes thzough the coastes of the rounde yearth.

He hath pight his paulion in the Sunne, and is lyke a bryde grome comming out of his chamber.

He shall reioyce as a giaunte to tūne his course, his progresse is from the high heuen.

And his course is vnto the farthest parte thereof, neither is there any that can hyde him frō his heate.

The lawe of the lorde is pure conuerting soules: the testimo-

A.iiii. ny

the matyns.

ny of the Lorde is faithfull, ge-
uyng wisdom to the symple.

The cōmaundementes of the
Lorde be ryght, comfortyng the
heartes, the Lordes pzepte is
pure, geuyng lyght to the eyes

The feare of the Lorde is ho-
ly, euermore cōtinuyng, the iud
gements of the Lorde are true
and altogether righteous.

Thei are to be desyzed aboue
golde and pzeious stones, and
more swete then the honye and
the hony combe.

Verely thy seruaunte obser-
ueth them, in keepyng them is
great reward.

Who can compryse his faul-
tes: purdge me from my secret
synnes, & from straungers saue
thy seruaunt.

If thei haue not the maystry
of

The Matins,

of me, then shal I be cleane, and
shalbe purged fro the greatest
synne.

And the wordes of my mouth
shalbe pleasaunte, and the me-
ditacion of myne hart accepta-
ble in thy sight alway.

O Lord, thou art my helper
and my redemer.

Glozy to the father. &c.

As it was in the begyn. &c. Amen

Domini est terra Psal xxiii.

Of the innocency of them that
shal go to heauen, and of the
resurreccion of Christ.

The yearth is the Lordes, &
the plenty therof, the round
world and all that dwel therein.

For he hath founded it vpon
the seas, and hath stayed it vpon
the fluddes.

Who shall ascende into the
hyll of the Lorde? or who shall
a.v. stande

The matyns

stande in his holy place:

He that is innocent of his handes & hath a clene harte whiche hath not takē his soule in vaine nor hath swozne to deceiue hys neighbour.

He shall receiue blessing of the lord, and mercy of god hys sauior.

This is the generaciō of them that seke hym, of them that seke the face of the god of Jacob.

Ye Princes open youre gates, and ye eternal gates open your selues, and the kyng of eternall glory shall entre in.

Who is this same kyng of glory: a strong lord, and a mighty a lord myghty in battayl.

Ye Princes open youre gates and ye eternal gates open your selues, and the kyng of glorye shall

The Patens,

Shall entre in.

Who is this same kyng of glory: the lord of powers, he is the kyng of glory.

Glozy to the father, and to .xc.

As it was in the begynnyng, & is now, and euer. xc. Amen.

The Anthem

Christ is of power, euer perfectly to saue the that come vnto god by hym: and he liueth euer to make intercession for them.

Our father which art in heauen halowed be. xc.

And let vs not be led into temptation.

But delyuer vs from euil.

The blessing

The everlastyng father blesse vs with hys blessing everlastyng. Amen.

The

The matynes

The first lesson & say the x

A Rod shall come furthe of
the stocke of Jesse, and a
blossome shall flozyshe oute of
his rote. The spirit of the Lord
shal rest vpon him, the spirit of
wisdome and vnderstandyng,
the spirit of counsell and stren-
gth, the spirit of knowlege and
godlynes, and the spyrite of the
feare of the Lord shal replenish
hym. He shal not geue sentence
by the sight of the eyes, neither
reproue by here say, but he shall
iudge the poore people by ius-
tice & in equitie shal he reproue
for the meke people of the earth
he shal smyte the yearth with
the rod of his mouth, and with
the spirit of his lippes shal he
kyl the vngodly. Righteousnes
shalbe the gyrdle of his loynes,
and

from the stocke of Jesse
shall come forth a rod
and a blossome shall
flourish out of his
root

The matyns

& faithfulness the buckle of hys
caynes. Thus sayth the Lorde:
turne vnto me and ye shalbe
saued.

The blessing

God the sonne of god vouches-
safe to blesse and succoure vs,

The second lesson Luke the i

The Angell Gabziell was
sent from God into a citie
of Galile named Nazareth, too
a virgyn whiche was ensured
to a man whose name, was Jo-
seph, of the house of Dauid, and
the virgyns name was Mary.
And when the Angell came vn-
to her, he sayed: Hail full of
grace the Lorde is with the.
Blessed art thou among womē
And when the virgyn hearyng
thes wordes was troubled with
theim, and mused wpth her self,
what maner of salutation it
shoulde

The Matynes

Should be: the angel saied to her
Feare not Mari be not abashed
for thou hast found fauor in the
sight of god. Lo thou shalt con-
ceiue in thy wōbe, & shalt bzyng
furth a sōne, and thou shalt call
his name Ies^s, he shalbe great
& shalbee called the sonne of the
highest, and the lordē God shall
geue vnto him, the seate of Da-
uid his father. And he shall rei-
gne ouer the house of Jacob
for euer, and his kingdome shal
haue no ende.

Thus saith the lord: turne vn-
to me and ye shalbe saued.

The blessing

The grace of the holy ghoste
illumine vs in hart and body.

The third lesson Luke i

Then saied Mari to the an-
gel, how may this be done
for

for I haue not knowlege of mā
 And the angel answering saied
 vnto her. The holy ghoſte ſhall
 come from aboue into the, and
 the power of the higheſt ſhal o-
 uer ſhadowe the. And therfore
 that holy one that ſhal be bozne
 of thee, ſhalbee called the ſonne
 of god. and lo, thy coſin Eliza-
 beth hath alſo cōceiued a ſonne
 in her olde age, and this is the
 ſixte moneth iith ſhe conceiued,
 whiche was called the barrain
 woman, for ther is nothyng im-
 poſſible to God. To this Mary
 answered: lo, I am the hande-
 maide of our Lorde, be it dooen
 vnto me as thou haſt ſpoken.

Thus ſaith the lord: turne vn-
 to me, and ye ſhalbee ſaued.

Te

The Matyns

Te deum laudamus

The prayse of God the father, the
sonne, and the holy Ghoste.



We praise the o god
we knowledg the
to be the Lorde.
All the yearthe
doth worship the,
the father euerlastyng,

To the all Angelles crye a-
loude, the heauens and al pow-
ers therein.

To the Cherubyn and Se-
raphin continually do cry.

Holy. Holy. Holy. lorde God
of Sabaoth.

Heauen and yearth, are full
of the maiestie of thy glory.

The glorious company of
the Apostles prayse the,

The goodly felowship of the
Prophetes prayse the.

The

The Landes

**The noble armye of Marty-
res prayse the.**

**The holy Church, throughout
al the world doth knowlege the**

**The father of an infinite ma-
iestie.**

**Thy honorable, true, and on-
ly sonne.**

Also the holy ghost the cōforter.

**Thou arte the kyng of glozy
O Chyste.**

**Thou arte the euerlastyng
sonne of the father.**

**When thou tokest vpō the to-
deliuer mā, thou diddest not ab-
horre the virgyns wombe.**

**Whē thou haddest ouercome
the sharpnes of death thou did-
dest open the kyngdome of hea-
uen to all beleuers.**

**Thou sittest on the right hand
of god in the glozy of the father**

B.i.

Wē

The Laudes

Wee beleue that thou shalt
come to be our iudge.

We therfoze pray the, help thy
seruauntes, whom thou hast re-
deemed with thy precious bloud

Make them to be nūbzed with
thy saintes in glory euerlasting

O lord, saue thy people and
blesse thyne heritage.

Gouerne them, and lyft them
vp for euer.

Daye by day, we magnifie the,
And we worship thy name, euer
worlde without ende.

Vouchsafe O Lord, to kepe
vs this day without synne.

O Lord haue mercy vpon vs,
haue mercy vpon vs.

O Lord, let thy mercy lighten
vpon vs, as our trust is in the.

O lord in the haue I trusted
let me neuer be confounded.

The


i
The Laudes

The versicle.

Pray for vs holy mother of god

The answer

That we be made worthe to at-
taine the promise of Christe.

 **G**OD to helpe me
make good spede.
Lorde make hast to
succoure me.

Glozy to the father. &c.

As it was in the begyn.

Deus miseriatur nostri. Psal. lxxvi.

A prayer for the fauor and knowlege of god
and that his prayse may be spred
throughout all the worlde.

GOD haue mercy vpon vs,
And bee good vnto vs, he
shewe vs his bryghte counte-
naunce & haue mercy vpon vs.

That we may knowe thi way
in yearth, and thy sauyng helth
among all nacions.

Let the people magnifie thee
O God, let all the people mag-

B. li.

nifie

nifie the.

Let the people bee glad and
toypfull because thou rulest the
people with equitie, also dooest
ordze the nations in yearth.

Let the people magnifie thee
O God, let all the people mag-
nifie the, the yearth hath brou-
ght furth her fruite

God our God blesse vs, God
blesse vs, and all the coastes of
the yearth feare hym.

Glozy to the. &c. As it was. &c.

Benedicite omnia opera Daniell. iii.

The song of the thre chyl dren, wherwith
they praysed God walkyng
in the fyre

PRayse ye the Lorde, all the
workes of the Lorde, prayse
and exalt hym for euer.

The Angelles of the Lorde,
prayse ye the Lord, ye heauens
prayse the Lorde.

ye

The Laudes

ye waters al þ̄ at aboue heauē
praysle the lord: al the powers of
the Lord, praysle ye the Lord.

The sunne and moone, praisle
ye the lord, starres of the firma-
ment praysle ye the Lord

The raine and the dewe praisle
ye the lord, al the windes of god
praysle ye the Lord.

Heat & heat, praisle ye the lord,
winter & sōmer, praisle ye þ̄ lord

Dewes & hoare frostes praisle
ye the lord, frost & colde praysle
ye the lord.

Ice & snowe, praisle ye the lord
nights & daies, praisle ye þ̄ lord

Light and darcknes, praisle ye
the Lord, lightnyng & cloudes,
praysle ye the lord.

The yearth praysle the lord,
laude and exalte him for euer.

Mountaines & hilles, praisle ye
B.iii. the

The Matins,

the lord, all that spryng vpon
the yearth, prayse ye the Lord.
ye welles and springes, prayse
ye the Lord, seas and fluddes,
prayse ye the lord.

Great fishes & al that moue in
the waters, praise ye the lord all
birdes of y^e aier, praise ye y^e lord

All beastes & cattell, prayse ye
the lord, ye children of mē praise
ye the lord.

Let Israel praise the lord, laud
him & exalte him for euermore,

ye priestes of the lord, praise
the Lord, ye seruautes of the
lord, praise the lord

ye spirites & solles of righteous
men, praise ye the lord ye holy &
meke in hart, praise the lord.

Anania, Azaria, Misael, prayse
ye the lord, laud and exalt him
for euermore,

Blesse

The Landes

Blesse wee the father the sonne,
& the holy ghost: praise we hym
and exalt him for euermore.

Blessed art thou lord in the
firmament of heauen: thou arte
praise worthy, glorious, and ex
alted, worlde without ende.

Laudate dominum de celis Psal cxlviii.

All creatures are prouoked to the

praise of God,

Praise the lord ye that be in
the heaucns, praise ye hym
in the high places.

Praise ye hym al his Angels
all hys powers praise ye hym.
Praise ye him Sunne & Moone
al sterres & light praise ye him.
O heauens of heuens, praise ye
hym, & the waters aboue heauē
praise the name of the lord.

For by his word all thynges
were made, by his commaunde-
ment

ment all thinges were created

He hath stablished the euer-
lastingly: he hath set a law that
shall not passe.

Praise the lord ye that be of the
earth, dragons & al the depe pla-
ces.

Fier, haile, snow, yse, stormes of
wides, that do his comaundemēt
Moutaines, al litle hilles trees
bearyng fruite and all Cedres.

Beastes & all maner of cattel
serpētes and al fethered foules,
Kinges of the earth & al people
princes & al iudges of the earth
youth, & vtrgyns old, & young
let the praise the name of y lord
for y name of him oly is exalted
The praise of him is aboue hea-
uē and yearth, and he hath exal-
ted the might of his people.

He be prassed in al his Sain-
tes,

the matyns.

tes, sonne of Israell, the people
approchyng vnto hym.

The anthem

O Wonderful exchange, the
creatour of mankynde, ta-
kyng vpon hym a liuyng body
hath not disdained to bee bozne
of a virgyn, and he beyng made
man, without seed of man hath
graunted vnto vs his godhed.

The Chapter. Maria Auga

Virgyn Mary, reioyce all-
waye, whiche haste borne
Christe the maker of heaue and
earth: For out of thy wōbe thou
hast brought furth the sauour
of the world. Chākes be to god

The hymne. Ales diei nuncius.

The birde of day messenger
Croweth and sheweth that
lyght is nere.

Christe the styrer of the hart,
Woulde we should to lyfe con-
uerte

uert.

Upon Iesus let vs crye,
Weeping, praiyng, soberly,
Deuout praiet met with wepe,
Suffereth not the hart to slepe,
Christ Make of oure heuy slepe,
Breake the bondes of night so
depe,

Our old sinnes, cleanse & skoure
Lyfe and grace into vs power.

*The song of zachary, Benedictus, l. ii.
Thanks geuyng for the perfourmaunce
of Gods prom se.*

Blessed be the Lord God of
Israell, for he hath visited
and redeemed his people.

And hath lifted vp the horne
of saluacion to vs, in the house
of his seruauant Dauid.

As he spake by the mouth of
his holy prophetes, which hath
been synce the worlde began.

That we shoulde be saued frō
our

the matyne.

oure enemyes, and from the handes of all that hate vs.

To performe the mercy promised to our fathers & to remembre his holy couenaunte.

To performe the othe whiche he swate to our father Abrahā, that he woulde geue vs.

That we beyng delyuered out of the handes of our enemyes, might serue him without feare.

In holynes & righteousnes before him al the daies of our life.

And thou chyld shalt be called the Prophete of the highest, for thou shalt go before the face of the lord, to prepare his waies.

To geue knowledge of saluacion vnto his people, for the remission of their synnes.

Through the tender mercy of our god, wherby the day spring
from

The matyns

from an high hath visited vs.

To geue lyght to theim that
lyt in darcknes and in the Sha-
dowe of death, and to guyd our
fete into the way of peace.

Glozy to the. &c As it was. &c

The anthem.

Blessed be thei that heare the
word of god, and kepe the same

The versicle.

O lord shew thy mercy vpo vs

The answer

And geue to vs thy saluation.

Let vs praye

GRaunt we besech the lord
God that thy seruantes
may enioy continuall health of
body & soule, and that (the gra-
tious virgin Mari praiyng for
vs) we may be delyuered from
this present heuines, and haue
the fruition of eternal gladnes,
through Christ our lord. Amen

Of the holy Ghost

Come

The matynes

Come holy spirit of God, in
sprze the hartes of theym that
beleue in the, and kyndle in the
the fire of thy loue.

Let vs pray

O God whiche by the infor-
macion of the holy ghost,
hast instructed the hartes of thy
faithfull, graunt vs in the same
spirit to haue ryghte vnderstan-
dyng, and euer moze to reioyce
in his holy consolacio through
Christe oure lord. Amen.

Of the holy Trinitie

Deliuert vs, saue vs, iustify vs
O blessed Trinitie.

Let vs pray.

A Almighty and everlasting
god, which hast graunted
to vs thy seruauntes by confes-
sion of the true faith, for to ac-
knowledge the glory of the eter-
nal Trinitie, & to honoꝝ the, one
God

The matyns

God in thy almightie maiestie:
we beseeche the thzough stedfast-
nes in thesame faith, we may be
allway detended frō al aduersi-
tie: Whiche liuest and reignest
one God, worlde without ende,

Of the crosse of Chyiste.

We ought to glozi in the crosse
of our lord Jesus Chyist.

Let vs pray

O God which hast ascended
thy moste holy crosse, and
hast geuē light to the darknes
of the worlde, vouchesafe, to il-
lūmine, visite and cōforte, both
oure hartes and bodies, whiche
liuest and reignest god, worlde
without ende.

Of the holy Apostles

Ye be thei that haue left al thin-
ges & haue folowed me, ye shall
receiue an hundzeth fold & haue
the

The matyns

the possessiō of everlastyng lief.

Let vs pray

Almightie God, regarde
oure infirmitie, & for that
the burden of oure iniquitie op-
presseth vs: Graunt that by the
prayer of thi glorious Apostles
we may haue reliefe & strength,
to folowe the confession of their
fayth, Through Chyriste oure
lorde. Amen.

Of the holy Martyres

The soules of saintes reioyce
in heauen, whiche haue folowed
the steppes of Chyrist, & because
thei haue shed their bloude for
his loue therfore shal thei reig-
ne with Chyriste for ever.

Let vs pray

Graunt to vs almighty god
that we which knowe that
thy glorious Martyres, were
strong

The matynes

Strong in cōfession of thy sayth,
may haue the top: of their felo-
shippe in euertastyng gladnes.
Through Christ our lord, Amē

For peace

Oorde sende vs peace in our
daies, for there is none other þ
fyghteth for vs, but onely thou
O lorde God.

Let vs pray

O God, from whom al holpe
desyres, al good counceles
and all iust workes do procede,
geue vnto thy seruantes that
saine peace, whiche the worlde
cannot geue, that oure heartes
being obedynt to thy cōmaun-
dementes, & the feare of oure e-
nemies takē awai our time may
be peaceable by thy protection.
Through Christ our lord. Amē

A prayer of the passion

Christ

THE COLLECTES,

Chryst suffered for vs leuving
vs example that we should
folowe his steppes, who did no
synne, nether was ther any gyle
founde in his mouthe.

The Versicle

We worship thee Chryste with
praise and benediction.

The answer

For thou hast redemed þ world
from endles affliction.

Let vs pray

Lord Iesu Chryst, sonne of
the liuyng god, set thy holy
passion, crosse & deathe betwene
thy iudgimente and oure soules
bothe nowe and at the houre of
death, And mozeouer, vouchsafe
to graūt vnto the liuing mercy
and grace, to the ded, pardō and
resse, to the holy churche, peace
and cōcozd, and to vs wretched
C. i. synners

THE PRIME.

sinners life and toy euerstynge
Whiche liuest and reigneſt god
with the father & the holy ghoſt
worlde without ende. Amen.

The glorious paſſion of our
lorde Jeſu chriſt, deliuer vs fro
ſorowfull heuines, and bryng vs
to the ioyes of paradise. Amen.

THE PRIME



GOD to helpe me
make good ſpede.

Lorde make haſte
to ſuccor me

Glozy to the father, and to. &c.
As it was in the be. &c. Amen

The Hymne

Floze of thy fathers light,
Light of light, and day moſt
bryght,

Chriſt that chaſeſt away night,
Aide vs for to praie aright.

Driue out darcknes, from our
myndes. Driue

THE COLLECTES,

Drive awaie the flocke of findes
Drousinesse take from our eyes
That from sloth we may arise.
Christ vouchsafe, mercy to geue
To vs all that do beleue,
Let it profite vs that praie.
All that we do syng or say: *Ame*

Confitemini domino. Hsal. cxvii.

All men are prouoked to magnifie and
praise the Lorde *G D D*

Praise the lord, for he is good
for his mercy is euerlastyng.

Let *Israell* saie nowe that he
is good, for his mercye is euer-
lastyng.

Let the hous of *Aaron* say now
that his mercye is euerlastyng.

Let all that feare the lord saie
nowe that his mercy is euerlas-
tyng,

In my trouble I called vpon
the lord, and the lord hath hard

C.ii. me

THE PRIMS,

me at large.

+ The lord is my helper, I will
not feare what man doth to me

The lord is my helper, and I
shall dispise myne enemies.

Better it is to trust in the lord
then to trust in man.

Better it is to trust in the lord
then to trust in princes.

All nations haue cōpassed me
yet in the Lordes name haue I
vanquished them.

Thei lyng in waite haue clo-
sed me in yet in the lordes name
haue I vanquished them.

Thei haue swarmed about me
like bees, & thei haue burnt me
as fire emōg thornes: yet in the
lordes name haue I vāquished
them.

+ I was thrust at wth violēce redy
to fall & the lord succored me.

My

THE PRIME.

My strength and prayse is the
lord, & he is made my saluacion
The voyce of reioysyng and of
healthe is in the tabernacles of
the iuste.

The lordes ryght hande hath
wroughte the strength, the lordes
right hand hath exalted me
the Lordes ryghte hande hath
wrought the strength.

I shall not dye but I shall liue
and I shal shewe the workes of
the lord.

The lord hath chastened & chastened
me, & hath not put me to death.

Open me y gates of righteous-
nes, & I enterynge thereby shall
praise y lord, this is y lords gate
the righteous shal entre therby

I will praise thee O lord (by-
cause thou haste hearde me) and
thou art become my saluacion.

C.iii. The

THE THIRD HOVRE.

The stone whiche the builders
cast away is made the hedstone
of the corner.

This is done by the lord, and
it is merueilous in our eyes,

This is the daye whiche the
Lorde made, let vs reioyce and
be mery therin.

O lorde saue thou me, O lorde
make me prosper, blessed is he
that cometh in the lordes name
We haue blessed you that be of
the lordes hous: god is the lorde
& he hath geuen light vnto vs.

Appoynte ye a solemne holye
daie, decked with bowes to the
corner of the aulter.

Thou art my god, and I shall
rende thanks to thee: thou art
my god, and I shall exalte thee.

I shall praise the O lorde, for
thou hast harde me, and art be-
come

THE PRIME,

come my saluacion.

Praise the lord for he is good
for his mercy is euerlastyng

Glozy to the father, and to the
sonne, and to the. &c.

As it was in the begyn. &c. Amē

The anthem

Blessed art the pooze in spyrít
for theirs is the kyngdō of
heauē: Blessed are thei þ inoꝛne
for thei shall receiue cōfozte.

The versicle.

Lord heare my pꝛaier.

The answer

And let my cry come to thee.

Let vs praye

Orde Jesu Chryste moſte
L pooze and milde of spyríte,
whiche diddest inoꝛne & lamēt
for oure synnes and infidelitee:
Graūt vs likewise to bee pooze
and mylde of spyríte, and so to
wepe and wayle for our offences
C. liti. that

THE THIRD HOVRE.

that wee maie bee parteners of
thy heauenly kyngdome: Whi-
che liuest & reignest God world
without ende. Amen.

THE THIRD HOVRE.

God to helpe me make
good spede.
Lord make hast to suc-
cor me.

Glozy to the father. &c.

As it was in the be. &c. Amen.

The hymne

Mighti ruler god most true
which doest al i ordze due
Hoze with light illuminyng,
Nonetide with heat garnishyng
Quenche the flames of our de-
bate,
Foule and noysome heat abate
Graunt vnto our body health,
To oure hartes true peace and
wealth.

Let

THE THIRD HOVRE.

Let tōg & hart strength & sence,
Cominend thy magnificence:
Let the spirit of Charitie,
Stire vs all to worſhip the. Añ.

Ad dominum cum tribularer. Ps. l. cxix.

A prayer to bee deliuered from the vantage
tie of the worlde

I Cried vnto the lorde when I
was in trouble, and he hath
harde me.

O lorde, deliuer my soule from
liying lippes, & a deceitful tong.
What maie be geuen thee, or
what maie bee put to thee, aga-
inst a deceitfull tongue,

It is like sharpe arrowes of
the mightie man, and hote bur-
nyng coles.

Wo is me & my restyng place
is prolonged, I haue dwelled
with the inhabitants of Cedar
my soule hath been long in exile

C. v.

A

THE .VI. HOVRE.

I was at peace with them & ha-
ted peace, whē I spake vnto the
thei assaulted me without cause
Glozy to the father, and to. &c.
As it was in the be. &c. Amen

The anthem.

Blessed are the meke, foz thei
shall inherite the pearthe:
Blessed ar thei whiche suffre hū-
ger and thirst foz righteousness
foz thei shalbe satisfied.

Merch. Lorde heare my praiser.

Answer And let my cry come to y.

Let vs pray.

Lorde Jesu Chryste, whose
whole life was nothig but
humilitie & mekenes, who onely
arte oure very ryghteousnes:
graunt vs to serue & honoz thee
with humble & meke harte & in
all our life and conuersacion to
desire to be occupied in the wor-
kes

THE THIRD HOVRE.

kes of righteousness, whiche is
uest and reiguest world. &c. Amen

THE .VI. HOVRE.



GOD, to help me
make good speche.

Lozde make hast
to succor me.

Glozy to the. &c.

As it was in the be. &c. Amen.

The Hymne

O Creator moste benigne,
To vs alway bee lokyng
Raife vs from al noisome slepe.
Wherin we bee drouned depe,

Christe of thy mercifulnes,
Pardon all our sinfulness,
Thee to praise and magnifie,
Of night we leaue the slogardy
Of the sinne that we haue done
We make our confession,
Weppung wee do prae to thee.
Pardon our iniquitie. Amen

Ad

THE .VI. HOVKE.

Ad te leuauī oculos meos, Psal. xxii.

A prayer to bee deliuered from
the scornes of the wicked

I Haue lift vp mine eyes to the
which dwellest in heauen.

Beholde, euen like as the eyes
of the seruauntes waite at their
masters handes,

As the eyes of the handmaide
bee vpon her maistresse: euen so
be our eyes vpon our lordē god
vntill he haue mercy vpon vs.

Haue mercy on vs **O** Lordē
haue merci on vs, for we be had
in muchē contempte.

For our soule is very full, be-
ing scorned of the riche, and dis-
spised of the proude.

Glozy to the father. *ac.*

As it was in the. *ac.* Amen

The Anthem

Blessed are the mercyful, for
thei shal get mercy. Blessed
are

THE .VI. HOVRE.

are the cleane in hart , for thet
shall se God.

Merficle **L**orde heare my prayer.

Answer And let my cry come to y

Let vs praise

Lorde Iesu Chyrist , whose
propertie is to be mercifull
whiche art alway pure & cleane
without spot of synne graūt vs
the grace to folow the in mercy-
fulnes toward our neighbours
& alwaies to beare a pure herte
& a cleane cōscience toward the,
that wee maie after thys life see
thee in thy euerlastyng glory,
whiche liuest and reignest God
worlde without ende. Amen.

THE .IX. HOVRE.



GOD to helpe me
make good spede.

Lorde make haste
to succor me

Gloze

THE IX HOVRE.

Glozy to the father, and to. ac.
As it was in the be. ac. Amen.

The Hymne

O The glozy eternall,
Blessed hope of mē mortal
Christ the sonne of God on hy,
The sonne of virgyn Mary,
Reche thy hand, & we may rise,
And our myndes so exercise,
That deuoutly we may syng,
Praise of God with thankes ge
upng.

Finally O Crist, we craue,
Faith in our hartes let & graue
That throughe hope, of lyfe a-
boue.
Wee maie flame with feruente
loue. Amen.

Domine quis habitabit. Psal xiii.
The innocent livers shall entre
into the everlastyng life

Lozde

THE .VI. HOVRE.

LORD who shall dwel in thy
tabernacle, or who shal rest
in thy holy hill?

He that entreth without spot, &
worketh righteousness: he that
speaketh truth in his harte, and
hath not bled deceit in his tong

Nor hath dooen any euell too
his neighbour, & hath uat slan-
dered his neighbour.

He in whose sight the wicked
man is nothyng regarded, but
doth honoz them & fear the lord

He that sweareth to his neigh-
bour and deceiveth him not: he
that hath not laied his money
to vsury, nor hath not receiued
rewardes against the innocent.
He that doth these thinges, shal
neuer stagger or decay.

The Anthem

Blessed

THE .IX. HOVRE,

Blessed are the peacemakers
for they shalbe called the
childre of god. Blessed are they
that suffer persecuciō for righte
ousnes sake, for thers is þ kīng
dome of heauen. *The Versicle*

Lorde heare my prater.

The Answer

And let my cry come to the

Let vs pray.

Lord Jesu Chrtst, which ma
dest peace betwene god the
father & vs miserable synners,
whiche notwithstanding diddest
suffre vniustely, iniuries and
persecutions: graunte vs grace
to kepe the peace that thou hast
made and patiently to beare all
iniuries and persecutions, that
we may bee called thy children,
and inherite thy heauely kīng-
dome: Whiche liuest. &c. Amen.

O God

same suffered 8
THE EVENSONG.



God to helpe me make
good spede.
Lord make hast to suc-
cor me.

Glozy to the father. &c.

As it was in the be. &c. Amen.

Laudate pueri. Psal. cxii

Here wee bee stirred to praise and
magnifie the lord.

PRaise the lord, O ye childre
praise ye the name of the lord
Blessed be the name of the lord
from this tyme furthe, and for
euermore.

The lordes name bee prayled
from the East, vnto the West.

The lord is high aboue all na-
cions, and his glozy aboue the
heauens.

Who is like vnto the lord our
god, that hath his dwellyng on
high: and yet humbleth him self

D. i. to

THE EVENSONG.

to beholde the thynges that are
in heauen and yearth.

He raiseth vp the symple oute
of the dust, and listeth the pooze
out of the myze.

That he maye set him with the
Princes, even with the Princes
of his people.

He maketh the barren woman
to kepe hous, and to be a ioyful
mother of children.

Glozy to the father, and to. &c.
As it was in the be. &c. Amen.

Laudate nomen domini Psal. cxxxiii

God is to be pra: sed for his merueilous
workes, and benefites

Praise ye the name of the lord
O ye seruants, praise the lord
ye that stande in the hous of
the Lorde, in the courtes of the
hous of our God.

O praise the lord, for the lord
is

THE EVENSONG.

is gracious, & sing praises vn-
to his name for it is louely.

For the lord hath chosen Ja-
cob vnto him selfe, and Israell
for his awne possession.

For I knowe that the lord is
greate, and that oure lord is a-
boue all goddes.

The lord hath doen al thyn-
ges that he would, in heauē and
yearthe, and in the sea, and in al
depe places.

He byngeth furth the cloudes
frō the endes of the worlde, and
turneth the lightenynges into
rayne : he byngeth furthe the
wyndes out of their places

He smot the firste borne of E-
gipt bothe of man and best

He hath sent tokens and won-
ders into the midst of thee, &
lande of Egypte, vpon Pharaō

D.ii. and

THE EVENSONG

and all his seruauntes.

He smote diuerse nations, and
Newe mightie kynges.

Seon kyng of the Amozites
and Og the king of Basan, and
all the kyngdomes of Canaan.
And gaue their lād in heritage,
in heritage to Israel his people
Thy name o lord, endureth for
euer, o lord thy memozial is fro
generation to generacion.

For the lord will reuenge his
people, and bee gracious vnto
his seruauntes.

As for the Idoles of the Hea-
then thei are but siluer & golde,
the worke of mennes handes:

Thei haue mouthes and speke
not, thei haue eyes and se not.

Thei haue eares and heare not
neither is there any bzeathe in
their mouthes.

Thei

THE EVENSONG.

Thei that make theim, bee like
vnto theim, and so are all they
that put their trust in them.

Praise the Lord, the house of
Israel, praise the lord, the hous
Praise the lord, the (of Aaron.
house of Leui, ye that feare the
lord, praise the lord.

Praised bee the lord of Sion,
which dwelleth at Hierusalem.
Glory to. &c. As it was. &c. Amē.

Confitebor tibi Psal cxxxvii.

A praise and thanks geuyng vnto God.

I Will geue thanks to the
Lord, with my whole harte, by
cause thou hast harde the wooz-
des of my mouth.

Before thy Angells I wil sing
to thee: I will worchip towarde
thy holy tēple, & praise thi name
Bicause of thy mercy & truethe
for thou haste magnified thy
D.iii. name

THE EVENSONG.

name aboue all thynges.

Whensoeuer I call vpon thee
heare me, thou shalt endue my
soule with much strength.

All the kynges of the yearth.
praise thee o lord, for they haue
hard al þe wordes of thy mouth.
And let them syng in the wates
of the lord, for great is the glo-
ry of the lord.

For though the lord bee high
yet hath he respect vnto the low
ly, and as for the proude he be-
holdeth them a farre of.

Though I walke in the mid-
dest of trouble, yet shalt thou re-
fresh me, thou shalt stretch fur-
th thyne hand vpon the furious-
nesse of myne enemies, and thy
right hande shall saue me.

The lord shall make good for
me, thy mercy O lord endureth
for

THE EVENSONG.

for euer, Despise not then the
workes of thyne awne handes.
Glozy to the father, and to. &c.
As it was in the be. &c. Amen.

The Anthem

Blessed bee the name of the
lorde for euermore.

The Chapter.

Blessed art thou, O Virgyn
Mary, whiche haste borne
our lord, the creator of y^e worlde
thou haste brought furthe him
that made thee, and alwayes re-
maynest a virgyn.

The Hymne

O Lorde the worldes sauioz,
Whiche hast p^reserued vs
this daie.

This night also be our succoz,
And saue vs euer we thee p^raie,
Bee mercyfull nowe vnto vs,
And spare vs which dooe p^raie
D.iii. to

THE EVENS'ONG.

to the.

Our sin forgeue lord gracious
And oure darkenesse, moughte
lightened bee.

That slepe, our mindes dooe
not oppresse,

For that our enemye vs begyle,

For þe the fleshe full of frailnes,

Our soule and body do defyle.

O lord, reformer of all thyng,

with hartes desire we pray to þe,

That after our rest and sleeping

Wee maie rise chaste, and wor-

ship thee. Amen. *Versicle.*

Blessed is Mary, emonges all
women. *Answer*

And blessed is the fruite of her
wombe.

Magnificat.

The song of Mary, reioysyng and pray-
syng the goodnesse of God

My soule doth magnifie the
lord. *And*

THE EVENSONG.

And my spirite hath reioyced in
God my sauioꝝ.

For he hath regarded the low-
linesse of hys handmaiden
For beholde from hencefurth al
generaciōs shall call me blessed
For he that is mighty hath ma-
gnified me, & holy is his name.
And his mercy is on thē þ̄ feare
him throughout al generaciōs.
He hath shewed strength with
his arme, he hath scatered the
proude in the imaginacion of
their hartes.

He hath put doune the mightie
from their seate, and hath exal-
ted the humble and meke.

He hath filled the hungry with
good thynges, and the riche he
hath sent emptie awaye.

He remēbyng his mercie, hath
holpen his seruaunt Israell, as
D. v, he

THE EVENSONG.

he promised to oure fathers, A-
braham, and his sede for euer
Glory to. &c. As it was. &c. Amen

The anthem

Lo all thynges be fulfilled that
was spoken of the angel by the
virgyn Mari. Thankes bee to
God.

The versicle,

Lozde heare my praier.

The answer

And let my cry come to thee.

Let vs praye

HOly lord, almighty father
Heuerlastyng god, which dis-
dest replenish the blessed virgin
Mari wth moste plētiful grace, &
spiritual gifts, wherby she prai-
sed & magnified the: graūt that
thy holy ghoſte, maye with like
grace & inspiracion, kyndle our
hartes, to ſāctify thy holy name
through Chriſt our lozde. Amen
Conuert

THE COMPLIN.



Onuert vs God our
sauioꝝ
And turne thy wꝛath
awaie from vs,

O God to help me make good
spede.

Loꝝde make hast to succoꝝ me.

Gloꝝy to the father, and to ꝛc.

As it was in the begyn ꝛc. Amē

Vsquequo domine. Psl. xii.

A pꝛater agaiꝛst temptacion

How long wilt thou forget
me, O loꝝde, foꝝ euer: how
long wilt thou turne thy face
from me:

How lōg shal I haue troblous
thoughtes in my soule, & heui-
nes in myne hart, daye by daye.

How long shall myne enemye
bee exalted ouer me: behold and
here me, O loꝝde my God.

Illuminate myne eyes, least I
sleepe

THE COMPLIN.

Depe ani time in death, and that
myne enemye neuer saie, I haue
preuailed against him.

Thei that trouble me wil reioyce
if I bee cast doune, but I haue
trusted in thy mercy.

Myne harte shal reioyce in thy
saluacion, I shall syng too the
lorde that geueth me greate be-
nefites, and I shall praise the
name of the lorde moste high,

Glozy to the father. &c.

As it was in the be. &c. Amen.

Iudica me deus, Ps. l. xlii.

A praier to bee deliuered from our
aduersaries, that we may syng
the praise of G D D.

Iudge on my syde O God, &
defend my cause against the
vnholly people: from the vniust
and deceiptful man deliuer me.
For þ O God, arte my strength
why hast thou putte me a waie?
why

THE COMPLIN.

Why goo I so heuely, whyleft
myne enemie bereth me?

Sende furth thy light and thy
truelhe, thei haue ledde me and
brought me in thy holy hill, and
thy dwellyng places.

And I shall entre vnto the al-
ter of my God, vnto God that
maketh my youth to reioyce.

I shall prayse thee with harpe
O god my God, why arte thou
heuy O my soule: and why do-
est thou trouble me?

Trust in god, for yet shall I
praise hym, he is the healthe of
my countenaunce and my god.

Glozy to the father, and to. &c.

As it was in the. &c. Amen

The Anthem.

Salue vs good lord wakynge
Take kepe vs sleping, & we may
wake in Christ, & reste in peace.

The

THE COMPLIN.

The Chapter

Thou art(o lord)in the mid
dest of vs , and inuocation
of thy name is made ouer vs,
forlake vs not,o lord our God.

The Hymne

O LORD,the maker of all
thyng,

We praise thee now in this eue-
nyng,

Us to defend,through thy mercy
from all disceit of our enemye.

Let nether vs deluded be,
Good lord with dreime or phan-
tasy.

Our hart wakyng in thee,thou
kepe,

That wee in synne , fall not on
slepe.

O father ,through thy blessed
sonne.

Graunt vs this ,oure petition,
To

THE COMPLIN.

To whom with the holy gholste
alwates,
In heauen and yearth, bee laud
and praise. Amen.

The Versicle

Beholde the handemaide of the
lorde.

The Answer

Bee it doen to me accorzyng to
thy woozde.

Nunc dimittis seruum. Lu. i.

The song of Simeon the iust

Lorde now lettest thou thy
seruaunt departe in peace
accorzyng to thy worde.

Foz myne eyes, haue seen thy
saluacion.

Whiche thou haste prepared
befoze the face of al thy people.
To bee a light foz to lighte the
Gentiles, and to be the glozyp of
thy peole of Israell.

Glozyp

THE COMPLIN.

Glozy to the father, and to. &c.
As it was in the. &c. Amen

The Anthem

G Raunte vs (Olorde) thy
light, that we beþng dely-
uered from the darknes of our
hartes, maye come to the verye
light which is chřist.

The versicle.

2. Olorde heare my praiser.

The answer

And let my crye come to thee

Let vs pray

Olorde God, we beseeche the
to lighten our darkenesse,
and deliuer vs from al the dan-
gers of this night. O mercyfull
lorde: Through our lord Iesus
Chřist: who liueth and reigneth
with the in vnite of thy holy spi-
rite world without ende. Amen

Blesse we the lorde:

Thankes bee to God.

Domine

The seven Psalmes.

Domine, ne in furore. Psal. vi.

A feruent prayer of the spinner, desiring
to be cured: and his enemies to be ban-
quished.



Orde, rebuke me not
in thy rage nor chast-
ice me in thyne anger.

Haue mercye on me
Lorde, for I am weke, heale me
Lorde, for my bones be brused.

And my soule is very sore trou-
bled but thou Lorde, how long?

Turne the o Lorde, & delyuer
my soule, saue me for thy mercie.

For there is none in death that
hath mynde on the, and in hell
who will knowledg the?

I haue traueled in my way-
lyng and mournyng, I shall eue-
ry nighte washe my bed, I shall
water my couche with teares.

Myne yie is troubled for sorow
I am wythered among al myne
enemies.

C. i.

A

The seven

Quoyde from me al ye þ worke
wychednesse, for the Lorde hath
heard the voyce of my wepyng.

The lord hath heard my prayer
the lord hath heard my petition.

Let al myne enemies be asha-
med & cōfounded, let thē be asha-
med & confounded very quychly.

Glozy to the father, and to. &c.

As it was in the be. &c. Amen.

Beati quorum. Psalm. xxi.

How the penitente persone should be-
waile his synnes, praye unto God and re-
sopce in hym.

Blessed are they whose ini-
quities are forgiven, and
whose synnes be couered.

Blessed is the manne to whom
God hath not imputed synne, &
in whose spynte is no discepte.

For whylest I helde my peace,
my bones are waxed olde, why-
lest I cryed all the daye.

For

psalmes.

For daye and nighte thy hande
is very heauy vpon me, I haue
bene turned into wretchednesse
whylest the thorne pycked me.

I haue opened my faute vnto
the, and haue not hid my vnright
teousnes.

I sayed, I wyll confesse myne
vnrighteousnes agaynst myself
to the lord, and thou hast forge
uen the wickednes of my synne.

For this shall euery holy person
pray vnto y in tyme cōueniente.

But in the great flud of many
waters, they shal not come nigh
hym.

Thou art my refuge from try
bulacyon that hath inclosed me:
o my loye deliuer me from them,
that compasse me.

I shall geue the vnderstan
dyng, and shal teach the in the

The seven
wate that thou shalt go, I shall
fasten myne yies vpon the.

Be ye not like horse and mule
in whom is no vnderstandynge.

Binde their mouthes with sna
fle and bridle, that will not draw
nigh vnto the.

Many are the plagues of the sin
ner, but who so trusteth in the
lorde, mercye embraceth hym on
euery side.

Be glad in the lorde, and re
ioyce ye righteous, & be ioyous
all ye that be vpright in herte.

Glozy to the father, and to. &c.

As it was in the be. &c. Amen.

Domine, ne. Psalm. cxxvii.

The penitente persone, sore greued with
the burden of synne, called vpon God for
aide; and betaketh hym selfe to his mer
cy.

Lorde rebuke me not in thy
rage, nor chastice me not in
thine

Psalmes.

thyne anger.

For thyne arrowes sticke faste
in me, and thou hast laied thyne
hande sore vpon me.

There is no health in my fleſhe
because of thy displeasure, there
is no rest in my bones because of
my synnes.

For myne iniquities are gone
ouer myne head, and are layed
vpon me as an heauy burden.

My woundes are putrified and
cotten because of my foliethenes.

I am made wretched and cro-
ked extremely, I went sorowful
al daye long.

For my loines are full of illuſiōs
& there is no health in my fleſhe.

I am sore afflicted & broughte
lowe, I did roare out for the so-
rowe of myne herte.

Lord, thou knowest al my desire

The seven

& my mournyng is not hid frō y.

My hert is trobled, my strength
hath left me, also the very sight
of myne eyes is noth with me.

My frendes & my neyghbours
drew together, & stode againste

And thei y were next me (me,
stode farre of. they that layed
wayte for my life, set vpon me.

And thei that sought my destru-
ction, spake vanities, and thei i-
magined deceites all the daie.

But I as one beyng deaf, did
not heare, & I was as one y wer
dombe, not openyng his mouth.

And I became as a manne not
hearing, and hauynge no coun-
tercheokes in his mouth.

For in the haue I trusted, thou
shalt heare me my lord God.

For I haue said let neuer mine
enemies triumphe vpon me, and
whilest

Psalmes.

whylest my feete doo slide they
spake stoutely against me.

For I am redy to be scourged
and my sorowe is alwaye in my
remenibraunce.

For I shall confesse myne vn-
godlines, and shall thinke vpon
my synne.

But mine enemies liue & are
made strong ouer me, & they are in-
creased which hate me vnrustly.

They that requited euill for
good, were againste me, because
I folowed goodnesse.

For sake me not, O Lorde my
God nether depart thou frome.

Make speede to help me, O Lorde
God of my saluacion.

Glorie to the father, and to. &c.

As it was in the be. &c. Amen.

misereere mei deus. Psalm. I.

A prayer of the penitente. earnestly

C. liii. Acknow.

The seven

acknowledgpng and lamentpng his son
godly lpe, and cryng for mercy to be clea-
sed from synne, and callng for the spirit
of God to be confirmed in grace.

H Ave mercy vpon me, O
G O D accordyng to thy
greate mercy.

And accordyng to the multy-
tude of thy compassions, wpe
awaye myne iniquitie.

More and more wash me from
myne iniquitie, & clense me from
my synne.

For I acknowledge myne ini-
quitie and my synne is euer be-
fore myne yes.

To the alone haue I synned,
& haue done euyl in thy sight
that thou mayest be iustified in
thy woordes & mayest ouercome
when thou art iudged.

Behold, I was begottē in wic-
kednesse, and my mother concei-
ued

Psalmes.

ued me in synne.

To, thou hast loued trueth, & be
knownen & secrete thinges of thy
wisdō thou hast reueled vnto me
Sprynkle me lord with Hyssop,
and I shalbe censed.

Thou shalt washe me, & I shal
be made whyter than snowe.

Vnto my hearyng shalte thou
geue ioy and gladnesse, and the
bruised bones shall reioyce.

Turne thy face frō my synnes
& wipe awaie al my wickednes.

A pure hert creat in me, o god,
& a perfect spirit renewe wīn me.

Cast me not awaie frō thy face,
& thy holy spirit take not frō me.

Restore to me the gladnesse of
thy saluacyon, and strenghten
me wyth the pryncypall spyrite.

I wil instructe the wicked in
thy wayes, & the vngodly shall
be

The seven

be conuerted vnto the.

Deliuere me from bloudshed, o
god, the god of my health, & my
tōg shal exalt thy righteousness.

Thou shalt opē my lippes, and
my mouth shal shewe thy praise.

For if thou haddest desired sa-
crifice, I had surely geuē it, but
thou delighteste not in whoole
burnt offerings.

The sacrifice to god is a lowly
spirite, O God thou wilt not dis-
pise a contrite and humble hert.

Deale gētly of thi fauorable be-
neuolēce with Sio, & the walles
of Ierusalē may be builded vp.

Then shalt thou accept the sa-
crifice of righteousness, obla-
tions and whole burnt offrings
then shal they laye salues vpon
thyne auter.

Gloꝝy to. etc. As it was. etc. And

Domine

Psalmes.

Dominus exaudi orationem. Psalm. 41.

A sore complainte of the godly man
being greuously handeled of the wicked
people, and make hys moue to almyghtie
God.

Lorde, heare my praier, and
let my crye come to the.

Turne not thy face from
me, whensoever I am troubled
howe thyne eare vnto me.

In what daye soeuer I call v-
pon the, heare me spedely.

For my daies are banished as
smoke, and my bones are waxed
as dye as a fyre brande.

I am stryken, and my herte is
withered lyke hay, so that I haue
forgot to eate my breade.

With the noyse of my mourning
my bones cleaueth to my fleche.

I am lyke vnto a Pellican of
wildernesse, & lyke vnto an owle
in the house.

The Lament

I haue walked & am like a sparrowe solitary in the house top.

All daye myne enemies reuyled me, and they that praised me, conspyred agaynst me.

For I did eat ashes as bread, & myngled my drynke w weping.

And that because of thy wrath and indignacyon, for thou diddest take me by and caste me agaynst the ground.

My dayes are faded as a shadowe, & I wythered lyke haye.

But thou lord abidest for ever & thy memorial is from age to age

Thou Lorde shalte arise and haue mercye on Syon, for it is tyme to haue mercy on it, for the tyme is come.

For the stones thereof delight thy seruantes, and they shall haue pitie on the ground therof.

And

Psalmes.

And the people shall feare thy
name O lord, and all kynges of
the yearth thy glory.

For the lord hath buylded Sion
and shall be sene in his glory.

He hath regarded the speche of
the humble, and hath not dispy-
sed their prayer.

Let these thynges be writte in
another age, & the people y^e shall
be created, shall prayse the lord.

For he hath looked doune from
his high holy place, the Lorde
hath looked doune from heauen
vnto the earth.

To heare the wailynge of them
that be captiue, to lose the son-
nes of them that were slain.

That they should in Syon de-
clare the name of the Lord, and
his prayse in Hierusalem.

When the people assemble to-
gether

The senen

gether, and kinges for to serue
the Lorde.

In the waye he hath hindered
my strenghte, he hath shortened
my dayes.

Calm not awaye in the myd-
des of my daies, thy yeres endu-
re for euer.

In the begynninge thou lorde
hast layest the foundacion of the
earth, and the workes of thyne
handes are the heauens.

They shal perishe, but thou abi-
dest, and they shal all ware olde
as a garment.

And as a coueryng thou shalte
chaunge the, & they shal be chaū-
ged, but thou art one, & the same
and thy yeres shal not fail.

The sonnes of thy seruauntes
shall continue, & their sede shall
stande fast for euer.

Glory

Plalmes.

Glorie to the father, and to. &c.

As it was. n the be. &c. Amen.

Deprofundis clamant. Psalm. cxxix.

The spinner beyng punished for his
spynnes desprath to be delpuered bothe
from synne and punishment.

I Kō the depht I called on
(o lord) lord heare my voice

Let thine eares geue good
hede to the voyce of my prayer.

¶ O thou lord wilt loke streigth
ly vpon synnes, O lord who shal
abide it?

But w theis mercye, & for thy
lame I haue suffred the o Lord.

My soule hath abiden in his
worde, my soule hath trusted in
the Lord.

frō the moornyng watche vnto
night let Israel trust in the lord.

For with the lord there is mer
cie, and with hym is plenteous
redempcyon.

And

The senen

And he wil redeme Israel from
all his iniquities.

Glozy to. &c. As it was. &c. Amē

Domine exaudi. Psalm. cxli.

The iust man beynge in aduersitie,
prayeth to be delpuered from all euill.

Lorde heare my praier, with
thyne eares perceiue my de
sire, for thy truethe sake, &
heare my for thy righteousnes.

And entre not into iudgement
with thy seruaūt, for no persō li-
uing shalbe iustified in thy sight
For the enemye hath persued
mi soule my life in earth he hath
brought lowe.

He hath set me in darkenesse as
the deade merne of the worlde,
and my spiryte was bered, my
herte was trobled within me.

I remēbred y old dayes I haue
studied in al thy workes & in the
dedes

deedes of thy handes I mised.
I haue stretched forth my handes
vnto the, my soule vnto the
as earth without water.

Hastely heare me o Lorde, my
spyrite hath fayled me.

Turne not thy face from me,
for I shalbe lyke to menne de,
scendynge into a pit.

Cause thy mercie to be hearde
of me betymes, for in the haue I
trusted.

Shewe me the waye where I
maye walke, for vnto the haue
lyfte vp my mynde.

Deliver me from my enemies
lord, vnto þ haue I fled, teche me
to do thy wil, for thou art my god

Thy good spyrite shall cōduct
me into the land of rightfulness
for thy names sake lord thou shalt
reueue my through thine equite

The seven Psalmes.

Thou shalt byring my soule fro
trouble, & through thy mercy thou
shalt destroye al myne enemies.

And thou shalt destroy al y^e mo
lest my soul, for I am thy seruante
Glory to. &c. As it was. &c. Ame

The Antheme.

R Embrace not (O lorde God)
our olde iniquities, but let
thy mercy, speedely preuent
vs, for we be very miserable, hel
pe vs god our saviour, & for the
glory of thy name, deliuer vs, be
merciful & forgeue our synnes,
for thy namesake. Let not y^e wic
ked people say wher is their god
we be thy people & y^e shepe of thy
pasture, we shall geue thākes to
the for euer, fro age to age, we
shal set forth thy laude & prayse.

To the be honoz and glory
world without ende. Amen.

As



These holy prayers and suffrages
following are set forth of moste god-
ly zeale for edifyinge and spiryng
of deuotion of al true saythfull chri-
stian hertes: so it is thought conueni-
ent in this commune prayer of pro-
cession to haue it set forth and bled
in the bulgar tong for spiryng of the people to
more deuotion: and it shalbe euery Chyrtian man-
nes parte reuerently to vse thesame, to the honoure
and glory of almyghtye G O D, and the profyte of
theyr owne soules. And suche among the people as
haue booke and can reade, maye reade them quiet-
ly and softly for theyrselfe: & suche as can not reade
let them quietly and attentuely gette audyence
in tyme of the sayed prayers, harynge theyr
myndes erecte to almyghtye God, and de-
uoutly praying in theyr hertes, thesa-
me petitions whiche do entre
in at theyr eares, so that
with one sounde of
the herte, and
one ac-
cord
god may be glorye
fyed in hys
Church.

And it is to be remembred, that what whiche is
paynted in the great letters, is to be sayed of a song
of the pryeste with an audyble voyce, that is to
saye: so loude and so plainly that it maye
be well vnderstande of the hearers.
And that whiche is in the lit-
le letter is to be answered
of the quene soberly
& deuoutly.

The Letany

God the father of heaue,
haue mercie vpon vs mis-
erable synners.

God the father of heauen. &c.

God, the sonne, redemer of
the world, haue mercye vpon vs
miserable synners.

God, the sonne, redemer of. &c.

God, the holy ghost, procea-
dyng from the father and the
sonne, haue mercye vpon vs mi-
serable synners.

God, the holy ghost, procedyng. &c.

Holy, blessed, and glorious
Trinite, thre persones and one
God, haue mercye vpon vs mis-
erable synners,

Holy, blessed, and glorious. &c.

Holy virgin Mary, mother of
God our sauour Iesu Chyste.

Praye for vs.

All holy Angels and Archan-
gells, & all holy ordres of blessed
spyrtes,

Jane Buxtone
And suffrages.

Spyttes,

Praye for vs.

All Holy patriarches, and Prophets, Apostles, Martyres, Confessours and Virgyns, and all the blessed compaigne of heauen,
Praye for vs.

Remembre not lord our offences, nor the offences of our forefathers, neither take thou vengeance of our synnes, spare vs good lord, spare the people whō thou hast redeemed w thy most precious bloud, & be not angry with vs for ever.

Spare vs good lord.

From all euyl and mischief, from synne, from the craftes & assaultes of the deuyl, from thy wrath, and from euierlastyng damnacion, Good Lord bespue vs.

From blindnesse of herte, fro

ff.iii.

pide

The Litanie

pride, bainglozy, and hypocrisie
from enuye, hatred and malice
and all vncharitablenesse,

Good lord belesuer be.

From fornicacyon, & all deadly
synne, and from all the deceytes
of the worlde, the fleshe and the
deuyl,

Good lord belesuer be.

From lightenyng and tempest
from plage, pestilence, & famine
from battayl and murder, and
from sodain death,

Good lord belesuer be.

From all sedycyon and priue
conspyracy, from the tyranny of
the Bishops of Rome, and al his
detestable enormities, from al
falle doctryne and heresye, from
all hardnes of hert and contēpt
of thy wooorde and commaunde-
ment,

Good lord belesuer be.

By

And suffrages.

By the myſtery of thy holy incarnation, by thy holy natiuite and circumciſion, by thy baptiſme, faſtyng, and temptacyon,

Good lord beſpner vs.

By thyne agony and bloudy ſweate, by thy croſſe and paſſion by thy precious death and buriall, by thy glorious reſurrection and aſcencyon, by the coming of the holy gholt,

Good lord beſpner vs.

In all tyme of our tribulacion in al tyme of our wealth, in the houre of death, in the daye of iudgement,

Good lord beſpner vs.

We ſynners do beſeche the to heare vs o lord God, and that it maye pleaſe the to rule and gouerne thy holy church vniuerſal in the right waye,

We beſeche the to heare vs good lord.

¶.iii.

That

The Letany

That it maie please the to kepe
Edward the. vi. thy seruante
and our kyng and gouernor,

We beseeche the to heare vs good lord.

That it may playse the to rule
his herte in thy faith, feare and
loue that he maye euer haue af-
fiaunce in the, and euer seke thy
honor and gloze,

We beseeche the to heare vs good lord.

That it may please y to be his
defendour and keper, geuyng
hym the victory ouer al his ene-
mies.

We beseeche the to heare vs good lord.

That it maye please the to illu-
minate all bishops, pastours &
ministers of y church, with true
knowledge & vnderstandyng of
thy worde, & that bothe by their
preachyng and lyuyng they
may set it forth and shewe it accor-
ding-

And suffrages.

Dingly,

We beseeche the to heare vs good lord.

That it may please y^e to endue
the lordes of the counsaill, and al
the nobilitie with grace wysedō
and vnderstandynge,

We beseeche the to heare vs good lord.

That it may please the to blesse
and kepe the magistrates, ge-
uyng them grace to execute iu-
stice, and to maintayne trueth,

We beseeche the to heare vs good lord.

That it may please the to blesse
and kepe all the people,

We beseeche the to heare vs good lord.

That it maie please the to geue
to all nacyns, vnitie, peace and
concord,

We beseeche the to heare vs good lord.

That it maie please the to geue
vs an hert to loue and dred the
and dylygently to liue after thy
commaundementes.

We

The Letany

We beseeche the to heare vs good lord.
That it maye please the to ge-
ue al thy people increase of gra-
ce, to heare mekely thy worde &
to receiue it with pure affeccion
and to byrnyng forth the frutes of
the spyrte,

We beseeche the to heare vs good lord.
That it maye please the to byrnyng
into the waye of trueth al suche
as haue erred, and are decei-
ued,

We beseeche the to heare vs good lord.
That it maye please y to stryg-
then suche as do stande, and
comforte and help the weake her-
ted, and to rayse vp them that
fal and fynally to beate doune
Satan vnder our fete.

We beseeche the to heare vs good lord.
That it maye please the to succor
help, & confort al that be in daun-
ger, necessitie and trybulacyon,

We

And suffrages.

We beseeche the to heare vs good lord.

**That it maye please the to pꝛe
serue al that trauayl by land or
by water, al whomen labouring
of chylde, al sicke persons & yong
childzen, and to shewe thy pytye
vpon all pꝛisoners and capti-
ues,**

We beseeche the to heare vs good lord.

**That it maye please the to de-
fend and pꝛouide for the father-
les childꝛe and wydowes, and al
that be desolate and oppressed,**

We beseeche the to heare vs good lord.

**That it maye please the to ha-
ue mercye vpon all men,**

We beseeche the to heare vs good lord.

**That it maye please the to for-
geue our enemies, persecutours
and slanderours, and to turne
their hertes,**

We beseeche the to heare vs good lord.

**That it maye please the to geue
to**

The Letany

to our ble the kyndly fruties of
the earth so as in due tyme we
may enioy the & to preserue the,
We beseeche the to heare vs good lord.

That it maye please the to geue
to vs true repentance, to for-
geue vs al our synnes, negligen-
ces and ignoraunces, and to en-
due vs with the grace of thy ho-
ly spyrite, to amend our lyues ac-
cording to thy holy worde,

We beseeche the to heare vs good lord.

Sonne of God, we beseeche the
heare vs, Sonne of God we beseeche.

O lambe of God, that takest a-
waye the synnes of the world,

Graunte vs thy peace.

O lambe of God that takest a-
waye the synnes of the world,

Haue merce vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord

And suffrages.

Lord haue mercye vpon vs.

Christ haue mercye vpon vs.

Christe haue mercye vpon vs.

Lord haue mercye vpon vs.

Lord haue mercye vpon vs.

Our father which art in. &c.

And suffer vs not to be led in
to temptation.

But delpuee vs from euill.

The Versicle.

O lord deale not with vs after
our synnes.

The Answer.

Neither reward vs after our iniquities.

Let vs praye.

O God, mercifull father that
dispiseest not y^e sighingh of
a cōtrite hearte, nor the de
sire of suche as be sorrowful, mer
cifully assist our prayers that we
make befoze the in all our trou
bles and aduersities whēsoeuer
they opresse vs. And graciously
heare vs y^e those euils which the
crafte

The Letany

craft & subtilite of þe deuyl or mā
worketh agaynst vs be brought
to naught, and by the prouydēce
of thy goodnes, they maye be di-
persed, that we thy seruantes
beyng hurt by no persecutions,
maye euermore geue thankes
vnto the, in thy holy church,
through Iesu Christe our lord.

O lord, arple, helpe vs, and delpue vs
for thy names sake.

O God, we haue heard with
our eares, & our fathers haue
declared vnto vs þe noble woo-
kes þe thou diddest in their dayes
and in the olde tyme before the.

O lord, arple, helpe vs, and delpue vs
for thy honoz.

Glorie to the facher, the sonne,
and to the holy Ghost, as it hath
ben from the beginning, is and
shalbe euer world without ende.

Amen.

From

And suffrages.

From our enemies defende vs
O Christe,

Graciously loke vpon our afflictions.

Pitifully beholde the dolor of
our herte,

Mercifully forgiue the synnes of thy
people.

Fauourably with mercy heare
our prayers,

O sonne of Dauid haue mercye vpon vs.

Bothe now and euer vouchesafe
to heare vs Christ,

Graciously heare vs, O I haile,

Graciously heare vs O lord Christe.

The Versicle.

O lord let thy mercye be shew-
ed vpon vs.

The Answer.

As we do put our trust in the,

Let vs praye.

We humbly beseeche the, o fa-
ther, mercifull to loke vpon
our infirmities, & for the
glory of thy names sake, turne
from

The Letany

from vs all those euils, that we
moſte righteouſly haue deſer-
ued, Graunte this o lord God
for our mediator and aduocate
Jeſu Chriſtes ſake.

O God, whole nature, and
propertie is euer to haue
mercie & to forgeue, recei-
ue our humble petitiō, and though
wee be tied and bound with the
chaine of our ſynnes, yet let the
pytyfulneſſe of thy great mer-
cy leaue vs for the honor of Je-
ſus chriſtes ſake, our mediator
and aduocate.

Amen.

A Almighty and euer lyuyng
god whiche onely workeſt
greate maruayles, ſende
downe vpo our biſhops & curates
and all congregacyons commit-
ted to their charge, the healtful
ſpyrite

And suffrages.

Spyrte of thy grace, and that they
may truly please the, poure vpon
them the continuall dewe of
thy blessing. Graunte this (O
Lorde) for the honor of our aduo-
cate and mediator Iesu Christ.

Amen.

We beseeche the O Lorde
to shewe vpon vs thyne ex-
ceeding great mercy which
no tounge can worthely expresse,
and that it maye please the to
deliuer vs from all our synnes,
and also from the paynes that
we haue of the deserved. Graun-
te this O lorde through our me-
diator and aduocate Iesu Chri-
ste.

Amen.

Graunte we beseeche the, O
Almightie God & we in our
trouble put our whole cōf-
G. i. De nce

The Letany

beseech vpon thy mercede, that we
against all aduersitie be defend-
ed vnder thy protectiō. Grant
this, O lorde God, for our media-
tor & aduocate Iesus Christes
sake. Amen.

A prayer of Chrysostom.

A mightye god whiche hast
geue vs grace, at this tyme
wone accord to make our cō-
mon supplicacyons vnto the &
doest promyse that when two or
thre be gathered together in thy
name thou wilt graunt their re-
questes, fulfill now O lorde, the
desires and peticyons of thy ser-
uantes, as maie be molte expe-
dient for them, graunting vs in
this worlde knowledge of thy
truth, and in the worlde to
come lyfe everlasting.

Amen.

Dilexi

The dirge.

Domine, quoniam exaudivit. Psalm. cxlii.

The laude and praye of God throug
wholse benefyte we be preserved in aduers
sitie.

I haue loued, for the lord wil
heare þe voyce of my praier.

For he hath inclyned hys
eare vnto me, and in my dayes
I wyll call vpon hym.

The sorowe of death hath co-
passed me, and the perylls of hell
haue entangled me.

I haue founde muche trouble
and sorowe, and I haue called
vpon the name of thy lord.

O lord deliuer my soule, mer-
ciful Lorde and iust, our God is
mercifull.

The lord preserveth the simple
I was brought lowe and he deli-
uered me.

Turne into thy rest, o my soule
for the lord hath done much for
the.

G.ii. For

The dirige.

For he hath deliuered my soule
from death, myne eyes from teares,
my fete from sliding.

I shall please the lord, in the
lande of lyuynge.

Beatus qui intelligit. psalm. 124.

Happye is he that hath compassion vpon
the poore, whom God deliuereth from his
enemies, and preserueth euerlastingly.

Blessed is he that considereth the
nedy & the poore, in the euyl
dale & lord shall deliuer him

The lord preserve hym & kepe
hym alpye, & make him fortunat
in the earth, & deliuer hym not
into the wyll of his enemies.

The lord succor hym being di-
seased in his bed, al his bed thou
hast chaunged in his infirmitie.

I said, lord haue mercy on me
heale my soul, for I haue trespassed
against the.

Myne enemies spake euyl vnto
to

The dirige.

to me sayng, when shall he dye,
and his name perishe?

And though he came in for to se
he spake baruties, his herte ga-
thered mischief within it self.

He wente forth, and spake to
thesame purpose together.

Agaynst me did all myne ene-
mies whisper, agaynst me haue
they imagyned me mischief.

They haue deuyled an vntrue
sayng by me that he that slepeth
haue no help to rise again.

For the man whith whom I was
in peace, in whō I trusted, whi-
che hath eatē of my bread, made
greate meanes to supplant me.

But thou lord haue mercy on
me, and restore me, & I shall re-
quyte them.

By this I knowe thou fauou-
rest me, that myne enemye shall

B.iii.

not

The bitlge.

not triumphe vpon me.

But for myne innocencie thou
hast defended me, & hast made
measure in thy sighte for ever.

Blessed be y lord god of Israel
world without ende, be it, be it.

Lauda anima mea dominum. Psalm. cxi.

An exhortacion to prayse God, and to
put our trust in hym, and not in men.

I Kaysle the lord, O my soule
shal prayse the lord during
my lyfe, I shal syng praise
to my God as long as I lyue.

But not your truste in princes
nor in the children of menne, in
whom there is no health.

His spiryte shal passe out, and
shal returne into his countre in
that daye shall all his thoughtes
peryshe.

Blessed be he whose helper is
the God of Jacob, whose hope is
in

Theblyge.

In his lord god, which made hea-
uen and earth, and sea, and all
that be in them.

Whiche he peth trouth ever-
more doth iudgement to them
that suffre mough, and geueth
meate to the hungry.

The lorde loseth them that be
fettered, the lord geueth sighte
to the blinde.

The lorde lyfteth vp the that
be fallen, the lorde loueth the
righteous.

The lord preserveth fraingers
he wil defend the fatherles and
widowe, and wyl destroye the
wayes of spynners.

The lorde thy God Syon shal
rigne evermore from one gene-
racyon to another.

The lorde geueth thy people eter-
nal rest.

B. iiii.

And

The dirige.

A lyght perpetual shyne on the,
from the gates of hell.

Lozde deliuer our soules.

I trust to the goodnes of y^e lord

In the lande of lyfe.

Lozde heare my prayer

And let my cry comen to the.

Let vs praye.

God to whō it is appoynted
to be mercifuleuer and to
spare, be mercifull to the
soules of thy seruantes of eche
kind & forgeue them al their syn-
nes, that they beyng losed from
the bondes of death, may ascend
vnto the lyfe euerlastyng, tho-
rowe Christe our lozde.

God the lozde of pardone,
graft vnto the soule of
thy seruant (the yeres
mynde of whose death, we haue
in remēbraunce) a place of rest
Amen

The dirige

blessefull, quiet clerenes of thy
light, Through Christe our lord.

God that art creator & re-
demer of al faithful people
Graunt vnto the soules of
al true beleuers beyng ded, re-
mission of al theyr synnes, that
through deuoute prayers they
maye obtain thy gracious par-
done & they haue alway desired,
which shalt come to iudge the
quicke & the deade, & the worlde
by fire. God haue mercye on all
Christen soules. Amen.

Verba mea auribus percipe. Psalm. b.
The Godly persone despyeth to be de-
fended of God, that the intentes of his ad-
uersaries maye be stopped, and that the
goodnesse of God maye be shewed emōg
the godly.

Lord geue eare vnto my wo-
des, vnderstand my clamor.
Hearke vnto the voyce of my
prayer

The thirte

prayer, my kynge and my God.
For unto the wil I pray o lorde
early shalt thou heare my voice
Early shal I stand by the, and
I shal se that thou art god that
hath no pleasure in iniquitie.

For the malicious shall not
dwel nere y, nether shall the un
righteous abide before thy eyes
Thou hatest all that do iniqui
tie thou shalt destroy al the that
speake lies.

The lord doth abhorre the man
that is bludly and deceptful.

But I through the plenteous
nes of thy mercy shal entre into
thy hous, I wil worship towar
des thy holy temple in thy feare

Leade me lorde in thy righte
ousnes, because of mine enemies
directe my waye in thy sight.

For in the mouth of them there
is

The dirige

Is no truth, the herte of them is
ful of banite.

The throte of them is an open
grauē, deceitfully did they with
their tonges iudge them o God.

Let them fal from the imagi-
nacyons, accordynge to the gret-
nes of theyr wickednes expell
them, for they haue stirred the
to anger o lorde.

And let al reioyce & trust in the
they shal euermore be glad and
thou shalt dwel among them.

And they shal glory in the al
that loue thi name, for thou wilt
blesse the righteous.

Lord, thou hast crowned vs, as
it wer w a child of thy good wyll.

Dominus illuminatio mea. Psal. cxviii.

The goodnesse of God towarde his pro-
ple, wherby they be incorage to trust in
God, notwithstandinge theyr aduersa-
ries, to reioyce in his apde, and to magnify
him.

The

The birige.

The Lorde is my light, & my
helth, whō shall I feare?

The lord is my defēder of my
lyfe, of whom I shall be afrayd:
Whylest the malicious approche
vnto me for to deuoure my flesh.

Myne enemies whiche trouble
me, they where made weake, &
fell doun.

If they pitche paulions a-
gaist me, my herte shall not feare

If a battayl ryle against me, I
shall trust in it.

One thing haue I asked of the
lorde which I shall require that
I maye inhabite in the house of
the lorde al the daies of my lyfe.

That it maye see the beutie of the
lord, and may visite his temple.

For he hath hid me in his taber-
nacle in the euyl daye, he hath
defended me in the secrete place
of

The dirge.

of his tabernacle.

He hath exalted me vpo a rocke
 & now he hath exalted my hed a
 boue mine enemies & be aboute

And I haue offered in his (me.
 tabernacle the sacrifice of laude
 I shal syng and saye a psalme
 vnto the lord.

Hear my voyce lord, where
 with I haue cried vnto the haue
 mercye on me, and heare me.

Myne hert hath sayed vnto
 the my face hath sought the, lord
 I shall seeke thy face.

Turne not thy face from me, do
 not swarue from thy seruaunte
 in anger.

Be myne helper forsake me not
 nether dispise thou me, O God
 my sauour.

For my father and my mother
 haue forsaken me, but the lord
 hath taken me. Lord

The dirige.

Lord teache me thy waye, and
leade me in a streight pache be-
cause of myne enemies.

Delyuer me not to the mindes
of the that trouble me, for brutish
witnesse haue risen against me,
and haue spoken wickedly.

I trust to se the goodnesse of
God in the lande of the lyuyng.
Abide the lord do manfully,
let thyne herte be strenghted &
abide the lord.

Quemadmodum desiderat. Psal. xli.

The godly man is vexed with the that
blaspheme Goddes religion, and beynge
penitente, with feruent complainte openeth
his herte to God.

Euen as the harte longed af-
ter the fountaynes of wa-
ters, so doth my soule long
after the o God.

My soule hath thirsted after
god, the strong and lyving god,
when

The bridge.

when shall I come and appeare
before the face of God.

My teares were to me daie and
night in stead of bread.

Whylest it is dayly sayed vnto
me, where is my God.

These thynges haue I called
to mynd, & I haue poured forth
my soule vnto my selfe, because
I shall departe into a place of
meruelous habitation, vnto the
houe of God.

With a voyce of gladnes and
reioysyng lyke the sounde of one
that banketteth.

My soule why art thou sorow-
full? & why doest thou trouble me

Trust in God, for I shall ever
confesse him which is the health
of my countenance, & my god.

My soule within my selfe is trou-
bled, therefore I shall haue the
in

The dinge.

In minde in the lād of Iordan, &
the litle mountaine of Hermon.

Depenes calleth bpō depenelle
with the noīse of thy water cour

All thy raynes & thy flou (ses.
des haue runne ouer me.

In the day, the lorde hath com-
maunded his mercy, and in the
night, his song is with me.

Prayer to the God of my lyfe,
I shall saye vnto God, thou art
my defender.

Why hast thou forgotten me &
why do I go all sorowful, why-
lest myn enemy doth afflict me.

Whylest my bones are broken
myne enemies that haue trou-
bled me, haue cast it in my tethe.

Whylest they saye to me euery
daye, where is thy God?

My soule why art thou sorow-
full & why doest thou trouble me.

Trust

The dirige.

Trust in God, for I shall neuer
confesse hym, which is the helth
of my countenance & my God.

The Antheme.

I trust to se the goodnes of the
lorde, in the lande of the lyuing.
Lorde graunt thy people euerla
styng rest.

And let thy euerlastyng lighte
shyne on them.

Our father whiche art in, &c.
And suffer vs not to be led into
temptacion.

But delyuer vs from euyll.

The spall lesson. Job. x.

Thine hādes hath made me
& fashioned me altogether
round aboute, & wilt thou
destroy me suddenly? O remēbre
thou madest me as moule of
the earth, & shalt byrnyng me into
dust again, hast thou not put me
together, as it wer milke & har

H. i. dened

The dirige.

denied me to curddes like these:
thou hast couered me with skin
and flesh and ioyned me toge-
ther with bones and synowes.
Thou hast graunted me lyfe &
mercy, and the diligēt hede that
thou thokest on me, hath preser-
ued my spirite.

The Antheme.

I know þ my redemer liueth
and that I þ last daie shall
rise frō þ earth, and shalbe
clad again with myne owne skin
and in myne owne flesh I shall
se god, whom I my self shal loke
vpon, and none other, this hope
is layed vpon in my bosome.

The second lesson. Ihon v.

A Crely verely, I saye vnto
you, he þ heareth mi word
and beleueth on him, that
sentē

The birge.

ſente me, hath euerlaſting lyfe
& commeth not into damnacion,
but paſſeth fro death to lyfe. We
rely verely I ſay: vnto you, the
hour ſhall come, and now it is,
whē ſe dead ſhall heare my voice
of the ſonne of God, & they that
heare ſhall liue, for as the father
hath lyfe in himſelf, ſo lyke wyſe
hath he geuē the ſonne to haue
lyfe in hymſelf, & hath geuē him
power alſo to iudge, becauſe he
is the ſonne of man. Maruaſſe
not at this, for the houre cometh
in the whiche al that are in the
graues ſhall heare the voyce of
the ſonne of God. And they that
heue done good, ſhall comforte
vnto the reſurreccion of lyfe &
they that haue done euyl, vnto
the reſurreccyon of damnacion.

The Anthem, i. teſſalo. iiii.

H. u.

Wye.

The dirige.

Brethre, we would not that
ye should be ignorant as co-
cerning the the whiche are
fallen a slepe, & ye sorowe not as
other do, which haue no hope.
For yf we beleue & Iesus died &
rose again, euē so the whiche slepe
in Iesus god shal bring w hym.

The iii. lesson. i. Corin. v.

Hold I shew you a mistery
loothly we shall all ryse, but
we shal not all be changed.
In a momēt, in the twinkeling
of an eye, at the last trūpe for &
trumpe shal blow, and the dead
shal ryse incorruptible, and we
shal be chaunged, for this corrup-
tible must put on incorrupcyon,
and thys mortall must put on
immortalitie, whē this corrupti-
ble hath put on incorrupcyon, &
this mortal hath put on immorta-
litie,

The birige.

litte, then shalbe brought to passe
the saying that is witten. Death
is swallowed bp in victorie, death
wher is thy victorie. O death
wher is thy sting? The sting of
death is synne, and the strenght
of synne is the lawe. But than-
kes be vnto God, whiche hath
geuen vs victorie, thowme our
lorde Iesu Christe.

The Antheme.

Deliver me good Lord from
eternal death, in þe dreadfull
dale, when that heauen &
earth shalbe moued, and thou
shalt iudge the worlde by fyre.
This daye is the daye of ire, of
wretchednes & miserie, the great
daye & verie bitter. Deliver not
to bestes, O lord the soules of
them that confesse the, and for-
get not at length the soules of thy

The dirige.

poore people.

Exalta bo te domine, 100 psalm. 119.

Thankes be giuen for heauy recouered, the goodnesse of God is praised, who for a lytle aduersitie sendeth much comfort.

I wil exalte the, O lorde, for thou hast defended me, and not suffered mine enemies to haue their pleasure vpon me.

O lord my God I haue cryed vnto the, & thou hast healed me

O lorde thou hast broughte my soul out of hel, thou hast preserved me from them that descende into the pitte.

Syng vnto the lord ye that be his sainctes, and geue thankes with a remembrance of his holynesse.

For there is wrath in his displeasure, and lyie in hys wyl.

At the euening, making thals
byte

The dirige.

bide, but in þe mornynge gladnes.

In my welthinesse I sayed, I
shall neuer more be remoued.

Loorde through thy good wylle
þu gauest strenght to my beauty.

Thou biddest turne thy face fro
me, and I was al astonied.

Vnto the O loorde, wyl I crye &
I wyl praye vnto my God.

What profite is there in my
bloud, when I shal descend into
corrupcion.

Shal dust geue thanks to the
O shal it declare thy truth?

The lord hath heard, and hath
taken mercye on me, the loorde is
made myne helper.

Thou hast turned my sorowe
into ioye, thou hast cut of my
sacke cloth, and hast compassed
me with gladnesse.

That my gloze myght syng to

Psalm

Psalm.

the

The dirige.

thee without grief, O my Lorde
G O D, I shall euermore geue
thanks to the.

Ego dixi. Psal. Cxli. rrr biii

Thanks for recovery of health.

I sayd in y^e modest of my daies
I shall go to the gates of hel
I desireth y^e residue of my
yeres, I said, I shall not se y^e lord
God in the lande of the luynges
I shall see manne no more, nor
hym that dwelleth in rest.

My tyme is taken fro^m me, and
folden bp as the shepherders tēt

My lyfe is cut of lyke a weuers
webbe, when I yet begā, he cut
me doune, from mornynge vntill
the nighte thou wilt make an
ende of me.

I was in hope vntill morning
but as a lion, so he brused all my
bones.

From

The dirige.

From mornynge vntil night thou
wilt make an ende of me, as a
yong swallow, so shall I chaunce,
and shall mourne as a dove.

Myne eye daseled with lokynge
on hygh.

Lord I suffer force, answer for
me, what shall I saye? Or what
shall he answer me sence I haue
don it.

I shall remembre al my yeres vnto
the, with bitternes of mi hert
Lord yf lyfe be thus, & the life of
my spirite be after suche sorte, &
thalt correct me, & quicken me, lo,
in peace my sorow is most bitter.

But thou hast deliuered my
soul & it should not perishe, & hast
cast behynd thy back al my synnes

For nether hel shall knowledg
the, nor death shall prayse the,
they that descende into the pitte
shall

The dirige.

Shal not loke for the veritie.

He that is lyuyng, the liuyng
persone shal knowledg the like
as I do now, the father to the
childzen shal declare thy truthe
Preserue me, O lord, and we
shal sing our psalmes in the lor-
des hous al the daies of our life.

In te domine speram. Psal. lxx.

With God is our ouely refuge, we must
praye to hym, and in hym put al our truste
and hym praysle and magnifie.

In the, O lord, haue I put my
trust, let me neuer be coi-
founded i thy righteousnes deli-
uer me. Incline thyne eare vn-
to me & make spede to saue me.

Be vnto me a protectoure as
God, and as a place of fortresse
for to saue me, for thou arte my
strength and refuge.

Deliuer me, O my god, out of
the hand of the sinner, out of the hand
of

The dirge.

of the lawbreaker, & the briust.

For thou o lord, art my patience
thou O lord arte my hope, eue
from my youth.

Through the haue I ben hol-
den by euer since I was borne,
arte my defender since I came
forth o my mothers wombe.

My syngenge alwaye is of the
I am made as a woder unto ma-
ny but thou art a strong helper.

Let my mouthe be filled with
thy prayse, that I may singh thi
glory and thy magnificence all
the daye long.

Cast me not awaie in the tyme
of age, forsake me not when my
strength faile me.

For mine enemies speake agait
me, and they that layed wait
for my soul, did take their coun-
saill together.

Saying

The dirige.

Sayinge God hath forsaken
hym, persecute hym, & take him
for there is none to deliuer him
Go not far from me, O my god
haue regarded for to help me.

Let thē be contounded and pe
rishe that are against my soule.

Let thē be couered with shame
& dishonor, & seke to dome euill.

But I will awaie trust, and I
will prayse the more and more.

My mouthe shall speake of thy
righteousnes and thy saluacyon
all the daye.

Because I knowe no letter, I
will entre into the strength of
lord, lord I will make mencō of
thy only righteousness.

Thou O God hast taught me
frō me youth hitherto, & I shall
tel of thy wonderours workes.
And vnto age and oldnesse, O
God

The dirige.

God forsake me not.

Untill I shew thy strength
to generacions yet for to come.

Thy power and thy righteous-
nes, o god, vntil the highest mer-
uayl whiche thou hast wrought.

O God who is like vnto the?

O what greates & euill aduersi-
ties hast thou shewed me? & yet
didest thou returne & refresh me
yea, and broughtest me agayne
from the dephtes of the earth.

Thou hast multiplied vpon me
thy magnificence and thou hast
returned and comforted me.

Therefore wyl I prayse the and
thy truth O God, in the instru-
mentes of musike, vnto the wyl
I syng vpon the harpe whiche
arte the holy God of Israel.

My lippes wil be faine when I
syng vnto the, & so wil my soule
also

The Dirige.

also whiche thou hast redeemed.
Saye thou also shal take o. thy
righ. cōfession al the daye lōg. for
they are confounded & broughte
into shame, that seke to do me
euyl. The Antheme.

I Am the resurrection & lyfe
ye that beleueth in me, yea
although he were dead, yet
he shall lyue, & whosoer liueth
and beleueth in me, shall not se
eue clasyng death.

Lord haue merce vpon vs.

Thou haue merce vpon vs.

Lord haue merce vpon vs.

Our father which art in heauen. &c.

And suffer vs not to be led into tēptaciō;

But deliuer vs from euyl.

Lorde geue thy people eter.
nall rest. (thē.

And light perpetual shin on
I trust to se the goodnesse of the
Lorde.

An

The dirige.

In the lande of Iſſe
Lorde heare my payer.

And let my crye come to the.

Let vs praye.

God whiche by the mouth
of s. Paule thyne apostle
hast taught vs not to way
le for them: & slepe in Chriſt. Graſſe
te we beſeeche the that in the co-
myng of thy ſonne our Lord Je-
ſu Chriſt, bothe we and al other
faithful people beyng departed
maye be graciously brought bre
to the ioyes euerlaſting, whiche
ſhall come to iudge the quicke &
dead, & the world by fyre. Amen

Almyghtye eternall God, to
whom there is neuer any
prayer made without hope
of mercie, be merciful to ſoules
of thy ſeruauntes beyng depar-
ted from this worlde in the con-
feſſion

The dirige.

fession of thy name; that they
may be associate to the compaignie
of thy saintes. Through
Christe our Lorde. Amen.

Lorde, bowe thynne eare vnto
our prayers, wherein we deu-
outly cal vpon thy mercye
⁊ thou wilt bestowe the soules of
thy seruantes which thou hast
commaunded to depart fro this
world in the cosstre of peace and
rest ⁊ cause the to be made parte-
ners with thy holy seruantes.
Through Christe our lorde Ame.

We beseeche the lorde ⁊ the
prayer of thy supplantes
may auayle to the soules of
thy seruantes ⁊ thou wilt both
purge the of al theyr synnes and
cause the to be partakers of thy
redēpcyon, whiche lyuest ⁊ reig-
nest. ⁊c. Ame. God haue mercie
on all Christen soules. The

Commendacions.

This psalme is the A. B. C. of godly
loue: the paradyse of learnynge, the shop
pe of the holy Ghost, the schole of truth.
In whiche appeareth howe the saintes
of God esteeme his holy lawes howe ter
uently they be geuen vnto them. Howe
it greueth them that they shoulde be dispi
sed, howe feruently they desyre to learne
them, to walke them, and to fulfyll them,
finally howe the trasgressours and aduer
saries of them shalbe punyshed and des
troyed.

Beari immaculat. Psalm. xcviij.

Blessed are they that be vn
spotted in the waye whiche
walke in the lawe of y lord.

Blessed are they that serche
his testimonies, that seke hym
with all theyr herte.

For they y worke wickednesse,
haue not walketh in his waies.

Thou hast commaunded thy
comaundementes very streight
ly to be kept.

Would god my waies might be

A. i. Direct

Commendacions.

Directed to kepe thy iustificacions

Then shal I not be confounded when I shal behold al thy commaundementes.

I shall confesse vnto the with a right herte, when I haue learned the iudgemētes of thy righteousness.

I shal kepe thy iustificacions forsake me not bitterly.

In quo corrigit.

Wherin doeth the young manne correcte his lye: in keepinge of thy wordes.

With all my hearte I haue sought the out, putte me not awaye from thy commaundemētes.

In my hearte I haue hid thy wordes, & I might not offend the

O Lorde thou art blessed, teche me thy iustificacions.

With my lippes I haue bene telling al the iudgemētes of thy mouth

Commenbacyons.

mouth.

I haue had delight in the waie
of thy testimonies, as in al ma-
ner of riches.

I wilbe exerceysed in thy com-
maundementes, and I wil con-
sider thy waies.

I wil study in thy iustificacions
I will not forget thy wordes.

Retribue seruo.

Reward thy seruaunt, quic-
ken me, and I shall kepe
thy wordes.

Open myne eyes, and I shall
consider the merueilous thyn-
ges of thy lawe.

I am a straunger in the lande
hide not from me thy commaun-
dementes.

My soul hath coueted to desire
thy iustificacyons at all tymes.

Thou hast rebuked the proud,
cursed are they whiche declyne

I.ii. from

Commendacions.

from thy commaundementes.

Take fro me rebuke and contempte, for I haue sought after thy commaundementes.

For princes haue bene set agaynst me, and they spake agaynst me, but thy seruant was styll exercysed in thy iustificacions.

For thy testimonies are my meditation, thy iustificacions are my counsaill.

Adhesit pavimento anima.

My soule hath cleauen to the ground, quicken me accordyng to thy worde.

I haue shewed thy waies, and thou hast hearde me, teache me thy iustificacions.

Instruct me in the waye of thy iustificacions, & I shalbe exercised in thy merueilous workes.

My soul hath slept for werines, confirme me in thy wordes.

Remoue

Commendacions.

Remoue from me the waye of iniquitie, and accordynge to thy lawe, haue mercye on me.

I haue chosen þ waye of truth
I haue not forgotten thy iudgements.

I haue cleaued to thy testimonies, o lord, put me not to confu

I haue runne the waie of (sion, thy commaundementes, when thou hast enlarged my herte.

Regem pone.

DLord, sette the waye of thy iustificacions to me for a law & I willeuerseke it out

Geue vnto me vnderstandinge and I shal seache thy law, and shal kepe it with my whole hert.

Leade me in the pathe of thy commaundementes, for that haue I desired.

Bowe myne hert into thy testimonies, & not into coueteousnes

I.iii. Turne

Commeudaspons.

Turne awaie myne eyes & thei
se not vanitie, quicken me in thy
Set thy word vnto thy (waye,
seruaunt in thy feare.

Cut of & rebuke & I am afrayd
of, for thy iudgemētes be good,
Lo, I haue desired thy com-
maundementes, and in thyne
equite quicked me.

Et benict super me misericordia tua.

And let thy mercye come v-
pon me o lord, and thy helth
accordyng to thy promise.

And I shall answere to them
that bpbaid me, for I haue tru-
sted in thy workes.

And take not the word of truth
fro mi mouth vtterli, for I haue
much trusted in the iudgemētes

And I wyll kepe thy lawe al-
waie, world without ende.

And I haue walked at large,
for I haue soughte thy cōmaun-
dementes.

And

Commendacions.

And I spake of thy testimonies in the syght of kynges, and I was not ashamed.

And I haue mused on thy commaundementes, wiche I haue loued.

And I haue lift vp my handes to thy comaundementes which I haue loued, and I shalbe occupied in thy iustificacions.

Memento esto.

Remembre thy word to thy seruante, in whiche thou hast geuen me hope.

Thesame hath comforted me in myne afflyccyon, for thy worde hath quychened me.

The proud menne haue done wickednes on euerysyde, but I haue not swarued from thy law
I haue bene myndefull of thy iudgementes good lord, from the beginnyng of the worlde, &
I.iii. haue

Com mendat pons.

haue bene comforted.

I haue fainted because of synners that forsake thy lawe.

Thy iustificacions wer my songes in y place of my waifaring.

In the nyghte season I haue thought of thy name, o lord, and I haue kept thy lawe.

I had this because I searched out thy iustificacions.

Portio mea domine.

D Lord thou art my porcion
I haue promysed to kepe
thy lawe.

I haue besoughte thy maiestie
with al my hert, haue mercy on
me accordyng to thy worde.

I haue considereth my wayes,
and I haue turned my fete into
thy testimonies.

I am redy, & am not troubled
to kepe thy comaundementes,

The bondes of synners haue
bewrapte

Commendacions.

beuapt me, and I haue not for
gotten thy lawe.

I rose vp in þe middes of þe night
to geue the thākes, for the iudge
mentes of thy iustificacions.

I am partaker of all that feare
the, and of them that kepe thy
commaundementes.

O lord the earth is full of thy
mercy, tech my thy iustificaciōs.

Bonitatem fecisti.

Thou hast dealt gētly with
thy seruante o Lorde, ac-
cording to thy worde.

Teche me goodnesse, learnyng
and knowledge, for I haue bele
ued thy commaundementes.

Before I was habled, I did sin
therfore haue I kept thy worde.

Thou art good, & in thy good-
nessteche me thy iustificacions.

The iniquitie of proud men is
multiplied vpon me, but I with
al

Commentarions,

al my whole herte shal searche
out thy commaundementes.

Their hearte is congeled lyke
milke, but I haue thought vpon
thy commaundementes.

It is good for me, that thou
hast humbled me, that I maye
learne thy iustificacions.

The lawe of thy mouth is dea-
rer to me, then thousandes of
golde or siluer.

Menus tuc.

Thy handes haue made me
and fourmed me, geue my
vnderstandynge to learne
thy commaundementes.

They that feare the shall se me
and be glad, because I haue tru-
sted muche in thy wordes.

I knowe O lord, that thy iud-
gemētes are righte, and in thy
truth thou hast humbled me.

Let thy mercye be to comforte

me

Commendacions.

me accord yng to thy worde bnto
thy seruaunt.

Let thy mercyes come to me, &
I shall liue, for thy law is my fl

Let þ proud which wꝛōg (dy.
fully haue done wickednes bn-
to me, be confounded, and I wil
be occupied in thy commaunde-
mentes.

Let thē be turned to me which
feare the, and they that knowe
thy testimonies.

Let my herte be immaculate in
thy iustificacions, that I be not
confounded.

Defect in saluare.

My soul hath longed for thy
saluacio, and I haue tru-
sted muche bnto thy word

Mine eyes haue longed for thy
promyse saying, when wilt thou
comforte me.

For I am made lyke abottell

in

Commenſacions.

in the ſmoke, I haue not forgot
ten thy iuſtificacions.

How many be the dayes of thy
ſeruaunt, when wilt thou geue iud
gement of them that perſecute me?

Wicked menne haue tolde me
fables but not after thy lawe.

All thy commaundementes is
trueth, wicked menne haue per
ſecuted me, ſuccor me.

They haue almoſt made an end
of me in this earth, but haue I not
forſaken thy commaundementes

Quicken me accordyng to thy
mercie, and I ſhall kepe the te
ſtimonies of thy mouth.

In eternum domine.

Doſte thy worde endureth
in heauen euerlaſtingly.

Thy truth remaineth from
generacion to generacion thou haſt
founded the earth, & it abydeth

By thyne ordinance the daie
conti.

Commendacions.

continueth, for all thinges obey
vnto the.

Excepte thy lawe had bene my
meditaciō, peraduenture I had
perished in my trouble.

I shall neuer forget thy iustifi-
cacyons, for in them thou hast
quickenēd me.

I am thine, saue me, for I ha-
ue sought of thy iustificacions.

Sinners haue a wayted me to
destroie me, I haue vnderstand
thy testimonies.

I se þat al perfecciō hath an end
thy cōmaūdement is very brode

Quomodo dilexi.

Lorde, how much haue I
loued thy law, it is my stu-
die all the daye long.

Thou hast made me wayle ouer
mine enemies through thy com-
mandemēte, for it is euer w me.

I haue perceiued more then al
that

Commendacions.

that thought me, for thy testimonies were my meditation.

I haue perceiued more then aunciet menne, because I haue searched thy commaundementes.

I haue kept my fete fro euery euil way, & might kepe thy wor.

I haue not declined from (des) thy iudgementes, for because thou hast set me a lawe.

How swete be thy wordes vnto my taste, and to my mouthesweter than hony.

I haue taken vnderstanding of the commaundementes therfore haue I hated euery waye of ini.

Lucerna pedibus meis.

Thy worde is a lanterne vnto my fete, and a light vnto my pathes.

I haue sworne and decreed to kepe the iudgementes of thy righteousnesse.

Commendacions.

Olorde I am brought low on
euery syde, quychen me accor-
dyng to thy worde.

The voluntary offerynges of
my mouth, make them accepta-
ble, Olorde and teache me thy
iudgementes.

My soulis euer in my handes,
& I haue not forgotten thy law.

Synners haue set a snare for
me, and I haue not erred from
thy commaundementes.

I haue gotten thy testimonies
by inheritaunce for euer, for be-
cause they be the ioy of my hert.

Bowme my hert to do thy iustifi-
cations euermore for reward.

Iniquos odio habui.

I haue hated the wicked, &
I haue loued thy lawe.

Thou art my helper & my
defender, & I haue trusted mu-
che in thy worde.

Commendacions.

O ye wicked, bow from me and
I shall serche the commaunde-
mentes of my God.

Receyue me accordyng to thy
worde & I shall liue, & confound
me not otherwyle thē I loke for
Helpe me and I shall be safe, &
I shall be occupied in thy iustifica-
cions euer.

Thou hast dyspleyd al that go
from thy iudgementes for they
thoughtes were vniust.

I haue reputed all synners of
the earth for offenders, therefore
I haue loued thy testimonies.

Strike my flesh wth thy fear for
I am afeard of thy iudgementes.

Feci iudicium.

I haue done iustice and righ-
teousnesse, delyuer me not
to thē hath falseli blame me
Receiue thy seruas into good-
nes let not proude menne falsly
blame me.

My.

Commendacions.

Myne eyes are wasted in lo-
kyng for thy health, & the worde
of thy iustice.

Do to thy seruaunt accordyng
to thy mercy, and teache me the
iustificacyons.

I am thy seruaunte, geue me
vnderstandyng, that I maye
know thy testimonies.

It is tyme to do, o lord, for they
haue broken thy lawe.

Therefore I haue loued thy cō-
maundementes aboue gold and
Copase.

And therefore I was led to all
commaundementes, I haue ha-
ted euery wicked waye.

mirabilia.

Dorde, merueilous be thy
testimonies, therefore my
soule hath serched them.

The declaracion of thy wordes
doeth illumyne and geue vnder

R.I. Stan.

Commendacions,
and yng to the simple.

I opened my mouth and drew
in my breathe for I desireth thy
commaundementes.

Loke vpon me, & haue mercie v-
pon me accordyng to the iudge-
ment of the that loue thy name.

Direct my goynges accordyng
to thy word, and let not iniquitie
reigne ouer me.

Redeme me fro the false blame
of menne, that I maye kepe thy
commaundementes.

Lyghten thy face vpon thy ser-
uaunte and teache me thy iusti-
ficacyons.

Myne eyes haue brought forth
stremes of water, because they
haue not kept thy lawe.

Iustus es in domine.

Righteous art thou Lorde,
and righteous is thy iud-
gemente.

Thou

Commiendacons.

Thou hast commaunded iustice
in thy testimonies, and truthe
moſte chieſly.

Myſeale hath cauſed me to con-
ſume, becauſe mine enemies for-
gat thy wordes.

Thy word is vtterly tried with
fye, and thy ſeruaunt loued it.

I am yong and ſet a naughte;
yet haue I not forgotten thy co-
maundementes.

Thy iuſtice is iuſtice euerla-
ſtinge, and thy lawe is truthe.

Trouble and heuineſſe haue en-
tangled me, thy commaundeme-
tes are my ſtudy.

Thy testimonies be equitie e-
uerlaſtingly, geue me vnderſta-
dyng and I ſhall lyue.

Clamant in toto corde meo.

I haue called with my whole
herte, heare me lord, for I
waſſerche thy iuſtificaciōs.

Commendacions.

I haue cryed vnto the, saue me
that I maye obserue thy com-
maundementes.

I haue preuented in tyme and
haue cryed, for I haue greatly
trusted in thy wordes.

Mine eyes haue preuented the
daunying of the day, for to study
thy wordes.

Lord heare my voice accordinge
to thy mercy, and quicken me ac-
cordyng to thy iudgement.

They that persecute me haue
drawen nigh to wyckednesse.

And from thy lawe they are
gone farre wyde.

Lord thou art nere at hande
and al thy waies are very truth

At the begynnyng I had know-
lege of thy testimonies, for thou
hast established them for euer.

Orde humilitatem meam.

Behold me my trouble and de-
lyuer

Commendacions.

Hyuer me, because I haue not forgotten thy lawe.

**Judge my cause & redeme me
quicke me according to thy word
Heath is farre from synners,
for they haue not serched out
thy iustificacions.**

**Thy mercye lord is muche, ac-
cordynge to thy righteousnesse
quicken me.**

**Many therbe which persecute
me and trouble me, I haue not
swarued from thy testimonies.**

**I sawe the offenders, & I was
astonied, because thy kepte not
thy wordes.**

**Behold lorde, for I haue loued
thy commaundementes, quicken
me in thy mercye.**

**The begynnyng of thy worde
is veritie, all thy iudgementes
are iustice everlastingly.**

B.iii. Pm.

Commendacionis.
Iustinus persecutus fuit.

The princes haue persecuted
me without cause, & my herte
hath ben a dread of thi woz
I shalbe glad of thi wordes (des
as he ȳ hath) foude many spoiles
I haue hated iniquitie, & haue
abhorred it, but thy law I haue
Seuen times in the daie (loued
haue I praysed the, because of
thy righteous iudgementes.

Great peace is to them ȳ loue
thy law, & they are not offended
I looked for thy saluacyon, o lord
& loued thy commaundementes.
My soule hath kept thy testimo
nies, & hath loued the greatly.
I haue kepte thy commaunde
mentes and thy testimonies, for
all my wayes are in thy sight.

Appropinquet deprecatio mea.

Lord, let my prayer appro
che nere in thy sighte geue
me

Commendacions.

**me vnderstandynge accordynge
to thy worde.**

**O lord, let my praier entre in-
to thy sighte, deliuer me accor-
dynge to thy worde.**

**My lippes shall powre forth
thy praise, whē thou hast taught
me thy iustificacions.**

**My tong shal shewe forth thy
worde, for all they commaunde-
mentes are equitie.**

**Let thy hande be redy to helpe
me for because I haue chose thy
commaundementes.**

**O lord, I haue desyred thy
helth, and thy lawe is my study.**

**My soule shal lue & praise y, &
thy iudgementes shal helpe me.**

**I haue wandered like a shepe
whiche was lost, o lord, seke out
thy seruaint, for I haue not for-
gotten thy commaundementes.**

R.iii. Deus

Psalmes of

Deus deus meus. Psalm. xxi.

The description of the passion of our
saviour Christ, and of his aduancement
and kpngdome.

D God, my god, loke towar-
de me, why hast thou forsa-
kē me, farre from my health
be the workes of my complaynt.

My God I crye and call to the
by daie, but thou hearest me not
and lykewyse by night and cea-
se not.

But thou dwellest in the holy
place, o the worship of israel, our
fathers trusted in the, they tru-
sted, and thou didest deliuer thē

They cryed to the, & they were
made saie, they trusted in the, &
wer not confounded.

I truly am but a worme, and
noman, the rebuke of men, and
anout cast of al the people.

All they that se me, laug me to
scorne

the passion.

scorne, they spake with their lip-
pes and nodded their heades, say-
yng, he trusted in the lord now
let him delyuer him, let him save
hym, for he loued hym.

For thou art he that tokest me out
of my mothers wōbe, & wast my
bove frō my mothers brestes, to
that I was cast out frō my natiuite

Thou art my God, frō my mo-
thers wōbe, departe not frō me.

For tribulacion is nere at hand
and there is none to help me.

Many calues haue compassed
me, and fat bulles haue besette
me aboute .

They haue set their mouthes
wyde open vpon me, like a lyon
rampynge and roarynge.

I am poured forth like water
and al my bones be dispersed a-
sunder.

My

Psalmes of

My hert is made lyke melting
ware in the middes of my belly.

My strength is dried vp lyke a
herde, my tong cleaueth fast to
my iawes, & thou hast broughte
me into the dust of death.

For many dogges compassed
me aboue, the counsayll of the
wicked haue beset me.

They perked my hādes & my fe
te thei haue nūbzed al my bones

Thei stode staryng and loking
vpon me, they deuided my gar
mentes among them, and vpon
my coate they cast lottes.

But thou o lord prolong not thy
help frō me, loke to my defence.

Deluyer my soul frō the sword
and mine onely soul from the po
wer of the dogge.

Saue me from the mouth of
the lion, and mine humilitie frō
the

the passion.

the hornes of Unicomes.

I shall shewe thy name to my
brethre, and I shall prayse the in
the middes of the congregacion.

Ye that feare the lord, praise ye
hym, al the whole sede of Iacob
glorifie hym.

Let all the sede of Irael feare
hym, for he dispiseth not, nor dis-
deined noth the praier of þe poore

For he turned not his face a-
waye from me, and whē I cried
vnto hym he heard me.

Thou shalt I praise in the great
congregacyon, I wyll perfurme
my bowes in the sighte of them
that feare hym.

Pore men shal eate, and shal be
satisfied, and they shal praise the
lorde þe feke after hym, their her-
tes shal liue world without end.

All the coastes of the earthe
shall

Psalmes of

shall remembre themselves, and
shalbe conuerted to the lorde.

And all nacjongs of people shall
doworship in his sight.

For the kyngdom is the lordes
and he shal rule the people.

Al suche as be fatte vpon the
earth haue eaten and boorship-
ped alþ shal descēd into the earth
shal fal doune in his syght.

And my soule shal lyue to him
and my seide shal serue hym.

The generacion to come shall
be shewed to the lorde, and the
heauens shal shewe his iustice
to the people that shal be boꝛne
whiche the lorde hath made.

Saluum me fac deus. Psal. lxx.

The complainte of Christe and hys
churche of theꝝ greate aduersities, A
seruente prayer for despuerance. The
aduersaries of C D D be cursed. A her-
tye thanks geuynge for helpe obtaꝝ-
ned.

Sane

the passion.

Sue me o God, for the wa-
ters are entrend into my
I sticke fast in the (soule.
• depht myre, where no ground is.
I am come into the depe of the
sea & tēpest hath ouerwhelmed
I haue traueled crying my (me
throte is made hoarce, my syght
hath fayled whyle I trusted in
my God.

They that hate me without a
cause are mo then the heares of
my heade.

They that are myne enemyes
and haue persecuted me gyltles
are mighti: , I payed then the
thynges that I neuer toke.

God thou knowest my simplenes
& my fautes are not hid frō the.

Let not them that trust in the
O lord God of hostes, be asha-
med for my cause.

Let

Psalmes of

Let not those that seeke the be
confounded through me O lord
God of Israel.

For I haue suffered reppose for
thisake, shame hath couered my
I am become a straüger (face.
vnto my brethren, & an ahaunte
vnto my mothers childen.

For the zeale of thine hous hath
eaten me, and the rebukes of
them that rebuke the are fallen
vpon me, I chastened my selfe
with fastynge and that was tur
ned to my reppose.

I put on an heare coate also, &
they iested vpon me.

They that sat in the gate spake
against me, and they that dräke
wine made songes vpon me.

But lord I make my prayer
vnto the in the tyme of thy good
will O God.

Hear

the passion.

Hear me in thy multitude of thy
mercy, in thy truth of thy saluacio

Take me out of the mire that
I sticke not, delyuer me from
them that hate me, and out of
depe waters.

Let not the tempest of water
droune me, neither let the depe
swallowe me by, and let not the
pit shute her mouth vpon me.

Hear me o lord, for thy mercy
is kynde, loke vpon me according.
vnto thy multitude of thy mercies

And turne not thy face fro thy
seruaunte, for I am in trouble,
heare me spedely.

Take hede to my soule & saue it
delyuer me because of myne ene
mies.

Thou knowest my re prose, my
shame and dishonor.

All they that trouble me are

Psalmes of
in thy sighte, my hert hath loked
for rebuke and wretchednesse.

I loked for some to be heauy
with me, an there was none to
comfourt me, and I found none.

They gaue me gall to eate, &
whē I was thursty, they gaue
me bytter drynke.

Let theyr table be made a snare
to them and a rewarde, and an
occasion of fallynge.

Let their eyes be blinded that
they se not, & euer bowe doune
their backs.

Poure out thyne indignacyon
vpon thē, and let thy wrathfull
displeasure take holde of them.

Let their habitacyō be voide &
no man to dwel in their tentes.

For they haue persecuted hym
whom thou hast smittē, and they
haue encreased the payne of my
woundes.

Laye

the passion.

Lev vpon them wickednesse vpon wickednes, and let the not enter into thy righteousness.

Let them be wiped out of the booke of the lyuyng, and let the not be witten with the iuste.

I am poore and sorowfull, thy health o God hath taken me vp.

I wyll prayse the name of God with a song, and magnifie hym with prayse.

And it shall please God better then a young bullocke that beareth hornes and howes.

Let the poore consyder and be glad, seke after God, and youre soule shall lyue.

For the lord hath heard poore & hath not dispiseth his prisoners
Heauen and earth prayse him,
the sea & all that crepeth in the.

For God shall saue Sion, and
A.i. the

psalmes of
the cities of Iuda shalbe buyl-
ded, and they shal dwell there,
and they shall inherite it.
The posterite also of his seruast-
tes, shal possesse it, and thei that
loue his name shal dwel therein.

Domine deus salutis. psalm. lxxviii.

A greuous complapnte of the godly
persone, extremely hādeled with diseases
and persecurions, and that without any
comforte.

D Lorde God of my healthe,
I haue cryed daie & night
before the.

Let my prayer entre into thy
presence, bowe thyne eare vnto
my prayer.

For my soule is full of aduersi-
ties, and my lyfe draweth nigh
vnto hell.

I am coumpted as one of them
that go doune into the pit, and
I am as manne without help
fre

the passion.

fre among the deade.

Lyke vnto them that be wound-
ded and lye in the graue, whom
thou remembrest nomore, and are
put awaye from thy hande.

They haue layed me in the lo-
wer pitte in darke places and in
the shadowe of death.

Thyne indignacion is faste v-
pon me, and thou hast layed vpo
me all the waies.

Thou hast put awaie myne ac-
quaintance farre from me, they
take me as abhominable.

I am betraid, I ca not get forth
my sight waxed dyme for lacke.

Lord, I called vpon the the
whole daye, vnto the I haue
stretched out myne handes.

Wylte thou shewe wonders to
the deade, or shal the phisicians
rayle men agayn to prayse the?

L.ii. Shall

Psalmes of

Shall any man shew thy mercye in the graue and thy truth in destruccyon?

Shal thy woderous workes be knowen in the darke, & thy righte ousnes in yland of forgetfulnes.

And I haue to the cryed o lord and early shall my prayer come befoze the.

Lord, doest thou reiect my soul, & turrest thy face from me.

I am poore and in trauaile seuen from my youth, and whē I was exalted I was castē downe and troubled.

Thy wrathe hath passed ouer me, and thy terrours haue troubled me sore.

They came rounde aboute me all daye lyke water, and compas sed me together.

My loue and frend hast thou put
put

the passion.

put awaie far fro me, & myne acquaintance for my wretchednes

Quare fremuerunt gentes. 10 sal. ii.

The rage of the people shall against christ, christ is ordained a king of his father Rulers be exorted to godly knowelege.

U We hath the Heathen rag-
ged: & why hath þ people
imagined vaine thinges:

The kynges of the earth stode
bp, & the rulers came together
against the lorde, & agaynst hys
Let vs breake their bō (Christ.
desa sonder, and let vs caste a-
waie their yoke from vs.

He that dwelleth in heauē shal
laugh thē to scorne, and the lord
shal haue them in derision.

Then he will speake vnto them
in his wrathe, and bere them in
his sore displeasure.

I truly am made kyng of hym
ouer Spon his holy wyll, prea-

L.iii. ching

Psalmes of
thyng his precepte.

The lordesayed vnto me, thou
art my sonne, this daye haue I
begotten the.

Aske of me, and I shal geue the
the Gentyles for thyne inheri-
taunce and the better part of the
earth for thy possession.

Thou shalt rule them with an
iron rod, and breake them in pe-
ces lyke a potters vessel.

And now ye kynges vnderstand
be learned ye iudge the earth.

Serue the lord in feare, and
reioyce to hym with reuerence.

Get discipline, that the lord be
not angry, and ye peryshe from
the ryght waye.

When he is anger shalbe kyn-
dled for a shorte whyle, blessed
are all they that trust in hym.

Strike me de iudicio, Psal. lxxxiii.

The

the passion.

The prayer of Christe for hym self and
for his brethren, agaynst his persecu-
tors.

Delyuer me from my ne ene-
mies o my god delyuer me
fro the that rise against me

Delyuer me from the workers
of wickednesse, saue me fro the
bloudshedders.

For lo, they haue catched my
soul, stout men haue assauted me.

There is no iniquity nor fault
in me O lord, without iniquitie
haue I runne and directed my
waye.

Arise to succoure me and loke,
and thou lord God of might god
of Israel.

Styre to bysite all the Genty-
les, haue mercy of none & worke
iniquitie.

They shalbe conuerted at e-
uen, and shalbe as hungry as
Liii. dogges

psalmes of
dogges, and shal compasse about
the cite.

No, they wil speake with theyr
mouth and a sword is in their lip
pes, for who hath heard?

And thou lord shalt haue them
in derision, & thou shalt brynge
all Gentiles to naught.

My strenght I wyl ascribe to
the, for thou art God my defen-
doure, my God, hys mercye wyl
preuente me.

God sheweth me how I should
deale with myne enemies, kyl
them not lest my people might
forget.

Scatter them abrode by thy
might, and put them doune, O
lorde my protectour.

For the synne of theyr mouth,
& for the wordes of their lippes
let them be takē in theyr pryde.

For

the passion.

For their blasphemy and lyinge
thei shalbe notified to be destro-

In the wrath of destruccio (yed
and they shal not remayne, and
they shal knowe that God hath
rule ouer Jacob, & ouer al the
coastes of al the worlde.

They shalbe couerted at euen,
& shalbe as hungry as dogges &
shal compasse aboute the citie.

They scatter abroad for meate,
yf they haue not ynough, they
will murmure.

As for me, I wil syng of thy po-
wer and prayse thy mercye be-
tyme in the mornynge.

For thou hast bene my defen-
der and refuge, in the day of my
trouble.

Vnto the O my helper, wyl I
syng, for thou O God art my de-
fender, my God, my mercye.

The

The passion of our sauioꝝ
Jesus Chylle, witten by saint Ihon.

Ihus went forth with
his disciples ouer the
broke Cedron, where
was a garden, into þ
whiche he entred with his disci-
ples. Judas also (whiche betra-
yed hym) knew the place, for Je-
sus oftentymes resorted thither
with his discyples. Judas then
after thē he had receyued a bād
of men & mynistres of the hygh
priestes and pharises, came thi-
ther with lanternes and cresset-
tes and wepons. Then Jesus
knowyng all thynges þ should
come on hym, went forth & saied
vnto them, whom seke ye? They
answered hym Jesus of Naza-
reth, Jesus sayed vnto them: I
am he, Judas also whiche be-
trayed hym, stode with thē. But
as

the passion.

asone as he had saied vnto the,
I am he, they went backwardes
and fell to the ground. And he as-
ked them again, whom seke ye?
They sayed, Iesus of Nazareth
Iesus answered, I sayd vnto
you I am he, yf then ye seke me,
let these go their waie: that y^e sai-
yng might be fulfilled which he
spake, of the whiche thou gauest
me, haue I not lost one. Symō
Peter had a swerde & drew it, &
smote the hygh priestes seruānt,
and cut of hys ryght eare. The
seruautes name was Malcus
Then sayed Iesus vnto Peter,
put vp thy swerd into the sheath
wilt thou not that I shal drinke
of y^e cup whiche my father hath
geuē me? Then the compaignie
and the capytayne and the mini-
sters of the Jewes toke Iesus,
and

The passion.

and bound hym , and led hym away to Anna fyrste , for he was the father in law vnto Caiphas whiche was the highprieste the same yere. Caiphas was he that gaue counsaile to the Jewes that it was expediente that one man should dye for the people . And Symon Peter folowed Iesus and another disciple, the disciple was knowen of the hygh prieste and went in with Iesus into the palays of the hyghe prieste , but Peter stode at the doore without. Then wente out the other disciple whiche was knowen vnto the hygh priest, and spake to the damosel that kept the doore, and brought in Peter. Then said the damosel that kept the doore vnto Peter, arte not thou one of hys māns disciples to ? He denied it
and

The passion.

& saied, I am not. The seruantes
tes and the ministres stode ther
and had made a fire of coles for
it was cold, & they warmed the
selues. Peter also stode emong
them and warmed hymself. The
the hyghe prieste asked Iesus of
his disciples & of his doctrine. Je
sus answered hym: I spake ope
ly in the world, I euer taught in
the Synagoge and in the tem
ple, whether al the Jewes resort
and in secrete haue I sayed no
thing. why askest thou me? Aske
them whiche heard me what I
saied vnto them. Behold, thei ca
tel what I sayed. When he had
thus spokē, one of the ministres
whiche stode by smote Iesus on
the face, sayng: answerest thou
the hygh priest so? Iesus answe
red hym: If I haue euill spokē,
heare

The passion.

beare witnesse of euil, yf I haue
wel spokē, why smytest thou me?
And Anna sent him bound vnto
Cayphas the hygh priest. Si-
mon Peter stode & warmed him-
self. And they sayed vnto hym,
art not thou one of his disciples
to? He denyed it, & sayed, I am
not. One of the seruantes of the
hygh priest (his cosin whose eare
Peter smote of) sayed vnto him:
Did not I se the in the garden
with him? Peter denied it againe
and immediatly the cocke crew.
Then led they Iesus from Cay-
phas into the hall of iudgement
it was in the mornynge, and they
thēselues went not into the iud-
gement hall, lest they should be
defiled, but that thei might eate
the Paschall lambe, Pylate thē
went out vnto them and sayed:
what

The passion.

what accusacyon bying you a-
gainst this mā? They answered
sleyed vnto him. yf he were not
an euil doer, we would not haue
deliuered hym vnto the. Then
saied Pilat vnto them. Take ye
hym, and iudge hym after your
owne lawe. Then y Jewes sayd
vnto hym: It is not lawfull for
vs to put any mā to death, that
the wordes of Iesus mighte be
fulfilled, whiche he spake, signi-
fying what death he should dye.
Then Pylat entred into the iud-
gemente halle again, and called
Iesus and sayed vnto hym: arte
thou the kyng of Jewes? Iesus
answered, saiest thou that of thi
self, or dith other telit the of me?
Pylate answered: Am I a Jew?
Thyne owne nacion and highe
priestes haue deliuered the vnto
me,

The passion.

me, what hast thou done? Jesus answered: my kyngdome is not of this world, yf my kyngedome were of this world, then would my ministres surely fighte that I should not be delyuered to the Jewes, but nowe is my kyngedome not from hēce. Pilate saied vnto him: arte thou a kyng thē? Jesus answered. Thou sayest, that I am a kyng, for this cause was I borne, and for this cause came I into y world, y I shoulde bear witnes vnto y truth. And all that are of the truthe, heare my voyce. Pilate sayd vnto him what is truth? And whē he had saied that, he went out agayne vnto the Jewes and sayed vnto them I find in hym no cause at al, ye haue a custome y I should delyuer you one lose at Easter.

Wyll

The passion.

Wil ye that I lose vnto you the
kyng of the Jewes. Then cryed
they alagayn sayinge not hym,
but Barrabas. that Barrabas
was a robber. The Pilate toke
Jesus and scourged hym. And
the souldiers woude a croune of
thornes and put it on his head;
and did on hym a purple gar-
mente and sayed. Hail kyng of
the Jewes; and they smote him
on the face. Pilate wente forth
again, & saied vnto the. Behold
I bring hym forth again to you
that ye maye knowe that I find
no faute in hym. Then came Je-
sus forth; wearyng a croune of
thorne, & a robe of purple. And
Pilate sayed vnto them, behold
the man. Whē the hygh priestes
& ministres sawe hym they cried
sayng. Crucifie hym, Crucifie
him.

The passion

hym. Pilate said vnto the. Take
ye hym and crucifye hym , for I
fynde no cause in hym . The Je-
wes answered hym , we haue a
lawe and by the lawe he oughte
to dye , because he made hymself
the sonne of God. When Pylate
heard this sayng , he was the more
afraid , and went again into the
iudgement hal , and sayed vnto
Jesus , whēce art thou ? But Je-
sus gaue hym no answer. The
sayed Pylate vnto hym. Spea-
kest thou not vnto me ? knowest
thou not that I haue power to
crucifye the and haue power to
delyuer the ? Jesus answered.
Thou couldest haue no power at
all against me , except it were
geuen the from aboue . There-
fore he that delyuered me vnto
the hath the more sinne. And fro
thence

The passion.

thence forth sought Pylat meane
to deliuer hym, but the Jewes
cryed, saynge, y^e thou let
hym go, thou arte not Cesars
frende, for whosoever maketh
hymself a kyng, is agaynst Cea-
ser. Whē Pylate heard that sai-
ynge, he broughte Iesus to the
and sat doune to geue sentence,
in a place called the pauimente,
but in the Hebrwe Gabbatha.
It was Pascheuen, aboute the
syrthoure. And he sayed vnto y^e
Jewes, Behold your kyng, but
they cried away with him, away
with him. Pylate saide vnto the
Shall I crucifye youre kyng?
The hygh priestes answered we
haue no kyng but Cesar. Then
deliuered he hym vnto them to
be crucified. And they toke Je-
sus & led him away, and he bare

The passion.

his crosse, and went forth into a
place called the place of dead me
nes sculles (which is named in
Hebry: Golgatha) where they
crucified hym. And with hym. ii.
other, on ether side one, and Je
sus in the middes. Pylate wrote
a tytle, a putte it on the crosse.
The wrytyng was, Jesus of Na
zareth kyng of Jewes. This ty
tle red many of the Jewes, for
the place where Jesus was cru
cified, was nigh to the cite. And
it was wrytten in Hebyue, Greke
and Latyne. Then sayed the
hyghe priestes of the Jewes to
Pilate, wryte not kyng of Je
wes, but that he sayed, I am
kyng of the Jewes. Pylate an
swered, what I haue writtē, I
haue I wrytten. Then the soul
diers, when they had crucified
Jesus

The passion.

Jesus, toke his garmentes and made four partes, to every souldier a parte, and also his coate. The coate was without seame, wrought vpon throughtout. And they saied one to another, let vs not deuide it, but cast lottes who shall haue it. That the scripture might be fulfilled, whiche sayth they departed my raymēt emōg them, and on my coate did they caste lottes. And the souldiers did this in deade.

There is stode by the crosse of Jesus, his mother and his mothers sister, Mary the wyfe of Cleophas and Mary Magdalen. When Jesus sawe his mother and the disciple standynge whom he loued, he said vnto his mother. Woman, beholde thy sonne. Then sayed he to the disci

M.iii. ple:

The passion.

ple, beholde thy mother, & from
that houre the disciple toke her
for his owne. After that whē Je
sus perceyued that all thynges
wer perfourmed, & the scripture
might be fulfilled. He sayed, I
thirst. There stode a vessel full
of vineger by. Then thei filled
a sponge with vineger, & wound
it aboute with Psope and put it
to his mouth. Asone as Jesus
had receyued of the vineger, he
sayed It is finished, and bowed
his head and gauē by the ghost.
The Jewes then because it was
the Sabboth euen that the bo
dies shoulde not remain vpon the
crosse on the Sabboth daye (for
the Sabboth daye was an hyghe
day) besought Pylate that their
legges mighte be broken, and
that they might be taken doune
Then

The passion.

Then came the souldiers and
broke the legges of the first, and
of y other whiche was crucified
with Iesus. But whē they came
to Iesus and sawe that he was
dead alredy, they broke not hys
legges, but one of the souldiers
with a spere thrust hym into the
side, & forthwith came there out
bloud and water, & he that sawe
it bare record, and his recorde is
true, & he knoweth y he saileth
truth, that ye might beleue also
for these thynges wer done that
the scripture should be fulfilled
ye shall not breake a bone of him
And againe, another scripture
sayeth. They shall se hym whom
they haue pearfed. After Ioseph
of Arimathea (whiche was a di-
sciple of Iesus, but secretly for
feare of the Jewes) besoughte

The passion.

Pilat that he might take doune
the body of Iesus, And Pylate
gaue him lycēce. And ther came
also Nicodemus whiche at the
beginnyng came to Iesus by
nyghte, and brought of myrhe,
and Aloes myngled together a-
boutē an hūdrēd pound weight.
Then toke thei the body of Iesu
and wounde it in linnen clothes
with the odoures as the maner
of the Jewes is to bury. And in
the place where Iesus was cru-
cified, was a garden, and in the
garden a new sepulchre, wherein
was neuer manne laied. There
layed they Iesus because
of the Jewes sabboth
euen, for the se-
pulchre was
nigh
at hande.

Prayers

Prayers of
the passion of our saviour Christ.
Blessed be the father, and the sonne, &
the holy Ghost.

Let vs prayse hym, and exalte hym
worlde without ende.



Almightie **G O D** our
heauenly father, thy
mercie and goodnesse
is infinite and with-
out measure. It is thy mercie, &
no goodnes that was in vs, whi-
che moued the to sende into the
worlde thynne onely begotten e-
ternal sonne to take our nature
bpon hym, and therein to worke
the mistery of our redempcion &
saluacyon, accordynge as thou
haddest appointed, and haddest
spoke before by the mouthes of
all thy prophetes, whiche were
fro the begynnynge. Also it was
thy blessed will, thy mercye and
goodnes towardes vs, that thy
heauenly

Prayers of

heauenly sonne did suffre perse-
cution, trouble, and aduersitie, &
betrayed of hys owne frende &
discyple Judas, was traitrouslly
taken and carped awaye, to be
falsely accused, and brastly con-
demned, to be cruelly bette and
scourged. And fynally, wyth
mooste scornefull rebukes, to be
put to mooste painfull & shamefull
death that could be deuysed. All
this o heauēly father was done
throughte thy mercy and bles-
sed wyl for our sakes, not only to
answere and satisfye thy iust
wroth and anger which we had
deserued bothe for the offences
of our fyxt parentes, & yet daily
do deserue by transgressyng thy
holy commaundementes, but al
so to restore vs agayne vnto thy
grace & fauor, to endue vs with
thy

The passion.

thy heauēly giſtes, & we might
ſerue the in holynesse and rygh-
teouſnes al the dayes of our life
And finally to make vs by the
fre benefite of thy derely belo-
ued ſonnes paſſion, and the price
of hys moſte precious bloud, par-
teiners with hym of his infinite
and vnſpeakeable glory & blyſſe
in heauen. Wherefore o heauēly
father, we beſeche the poure v-
pon vs thyne holy ſpyrit, & make
vs in our heartes clearly to ſe
and moſte ſtedfaſtely to beleue
thys thyne infynyte gracious
goodnes ſhewed and geuen vn-
to vs by thyne owne ſonne oure
ſauour Jeſus Chriſte, and with
this beſe, make vs to putte all
our confidence & hope of ſaluacy-
on in hym, whom thou haſte
appoynted to be our onely re-
deemer

Prayers of

Demer and sauioꝝ. Make vs al-
waye to rendze vnto his moſte
humble and hertie thankes for
thyne incomprehenſible mercie
and goodnes towardes vs. ſpy-
nally, make vs to profeſſe the
death of thy derely beloued ſone
in renounſyng and forſakyng al
ſynne, that we maye playnly ap-
peare to ryſe with hym in newe-
nes of lyfe, in righteouſnes inno-
cencie, and al true holynes, and
after thys lyfe to reygne wyth
hym in euerlaſtyng glory. Hear
vs our heauenly father, foꝝ our
lorde Jeſus Chyſtes ſake. Amē.

Almyghtie God our heauen.
ly father we beſeche thi gra-
cious goodneſſe, that lyke
wyſe as thy onely begotten and
dearely beloued ſonne oure ſauioꝝ
Jeſus Chyſt accordynge to
hys

The passion.

his blessed wyll suffered wyllyn-
gly death and bitter passion for
our redempcyon and saluacion,
hauing therof forlight & certain
knowledge, so in lyke maner,
whensoeuer it shalbe thy plea-
sure to laye lyke crosse and affli-
ction vpon our backes, that we
may so wyllyn gly and patiently
beare it, to the true trail, of our
faith against the latter day, and
to thy everlastyng glory. Heare
vs our heauenly father, for our
lord Iesus Chastes sake. Amē.

Our sauour & redemer Iesu
Chaste, which in thy laste
suppler w thine Apostles
diddest consecrate thy blessed bo-
dy & bloud vnder the fourme of
bread and wyne. Graunt vs we
beseeche the euerstedfastly to be-
leue, and kindly to acknowelege
thy

Prayers of
thy infinite & almyghtye power
thy incōprehensible loue towar-
des vs, and that we maie alway
worthely receyue y same blessed
sacramēt accordyng to thy holy
ordinaūce, that therby we maye
obtayn increase of all godlynelle
in vnitie of spyyte with the our
head, and by the and thy spizite
with al the compaignie of them
that be truli thine, which be thy
spyytuall and mystycall body &
our spiritual & Christen byethē
Heare vs our sauour Chyst, for
thy names sake. Amen.

Almyghtie God our heauen-
ly father, whiche suffrest
Peter y apostle, presumyng
of his owne power miserably to
fall, not onely in the deryall of
hys master Chyst for feare of an
hande mayde, but also in forwe-
ryng,

The passion.

ryng, and cursyng of hymself, yf
euer he knew hym. Graunt vs
we beseeche the mercyfull father
þ we neuer presume of our owne
myght and power, but beyng in
our owne heartes humble and
lowly, knowledgyng our owne
infirmite, frailtie & weakenes
maye euer in all our affaires re
ceiue at the mighty hād, strenght
and comfozte to the acceptable
perfourmance of thy holy and
blessed wyll. Heare vs our hea
uenly father, for our lord Iesus
Christes sake. Amen.

DEAR blessed sauoure Iesu
Christ, which i þ great hea
uiness of thy soul, & in tol
lerable anguish, whiche thousu
stepnest before thy passion, dyd
dest fall doune vpon thy face in
prayer vnto thy heauēly father
Geue

Prayers of

geue vs grace and the ayde of
thy holy spyrte, & we lykewyse
in all heauynes of mynd & trou-
bles this worlde, runne euer-
more by moſte humble and in-
ſtaunt praier vnto the ayde and
comforte of our heauenly father
Heare vs our ſauour chyiſte, for
thy name ſake. Amen.

Almightie God eternall fa-
ther, we do remember that
in the condemnacyon of thy
ne owne derely beloued ſonne,
& moſte innocēt lambe our ſau-
our Jeſus Chyiſte, & iudge did ſit
witneſſes were brought. Chyiſte
was preſented and condemned,
and all truth there was troden
vnder fete, all righteouſnes did
reigne, and innocentie condem-
ned. O moſte gracious lord and
father, graunte vnto oure hea-
des

Prayers.

heades & rulers, that thei maye
euer in all theyr iudgementes
iudge accordynge to true iustice
and equitie without corrupcion
percealpte, and wicked dissimula
cion, to the oppressiō of wicked-
nes, and to the maintenaunce
of thy euerlastyng truth, iustice
honor and glory. Heare vs oure
heauenly father, for our Lorde
Jesus Christes sake. Amen.

A prayer in the morngpage

Lorde God almighty, to
whom and before whō all
thynges are manifest and
plain whiche sufferest not a spa-
row to light on y^e ground without
thy prouidēce, & which in tymes
past by thy holy spyryte diddest
guyde our forefathers, Abrahā
Isaac and Iacob in thyne pa-
tes and wayes, and against the

Prayers.

• yng of yong Toby into a straūg
countre diddest prouyde thy ho-
ly aūgel and messēger to be his
guide, graunt me this day moſte
wretched synner (whom by thy
word thou doest encozage to call
vpon the in all tymes of nedes
& necessities) that I maye haue
thy holy spyrte to direct my pa-
thes and waies this day, that I
maye walke accordyng vnto thy
godly wyll and pleasure, profyte
of my neyghbour & glory of thy
name, which lyuest and reignest
worlde without erde. Amen.

A prayer at your baptyſme.

De Lord Iesu Christ, whiche
art the very brighte sonne
of the world, euer rysyng
neuer fallynge, which wyth thy
hollosom loke engenderest, preser-
uest, nouryſhest, & makest ioyful al
thyn.

Prayers.

thynges þat are in heauen, and in
earth. Shyne fauorably I befe-
che þe vnto my spirite, þat the night
of synnes and mystes of errours
druē awaie by thy inward light
I maye walke all my lyfe with-
out stomblyng & offence, comly
as in the daye tyme beyng pure
from the workes of darkenesse.
Graunt this olorde which liuest
and reygnest wyth the father &
the holy ghost foreuermore. Ame

A prayer before ye go to bed.

O Lorde, whiche arte onely
God, true, gracious & mer-
cifull, whiche comaundest
thē that loue thy name, to cast
feare and care from thē & to tast
it on the, promysing moste merci-
fully thy self to be their protector
from theyr enemies, theyr re-
fuge in daunger, theyr gover-

R. u. ner

Prayers.

ner in the day, their light in dar-
kenes, and their watchman on
the night also, neuer to slepe,
but to watche cōtinually, for the
preseruinge of thy faithful. I be-
seche the of thy bountifull good-
nes, o lord to forgeue me wher
in I haue offended the this daie
and to receiue me vnder thy pro-
tecciō his night, that I may rest
in quietnesse bothe of body and
soul. Graūt mine eyes slepe, but
let myne herte watche perpetu-
ally vnto the, that the weak-
nes of the fleshe cause me not to
offende the lord, let me all ty-
mes fele thy goodnes towarde
me, that I be at all tymes sty-
red to prayse to late and early
and at mid daye thy praise be in
my mouth, & at midnight. Lord
instruct me in thy iudgementes
that

Prayers.

that all the course of my lyfe be-
yng led in holynesse and puritie
I maye be inducte at last into
the euerlastyng rest, which thou
hast promysed by thy mercye to
them that obeye thy worde, O
lorde, to whom be honoz, prayse
and glozy for euer. Amen.

A prayer for trust in God.

THe begynning of the fall of
man was trust in hymselfe
The begynninge of the re-
storing of mā, was distrust in him-
selfe and trust in God. O moste
gracious & moste wise guide our
sauioz Chyist, whiche doest leade
thē the ryght waye to immortal
blessednes, which truly and un-
faignedly trustyng in the, comit
themselfe to the. Graunte vs
lyke as we be blynde and feble
in deade so wee maye take and
repute

Prayers.

repute our selves, & we presume
not of our selves to se to our sel-
fes but so far to se, that alwaye
we maye haue the before our
eyes to follow & beyng our guyd
to be redy at thy call moste obe-
diently, & to comit our selves who-
ly vnto the, & thou which onely
knowest the way, maiest lead vs
thesame waie vnto our heauely
desires. To the with the father &
the holy ghost be glory for ever.

A prayer for pacience in trouble. Psalm.

How hast thou O lord, ha-
bled and pluckt me downe

I dare nowe vnto the ma-
ke my prayers vnto the, for thou
art angri w me, but not without
my deseruing. Certainly I haue
sinned O lord, I confesse it, I
will not deny it. But Oh my
God, pardone my trespasses, re-
lease

Prayers.

lease my debtes, render now thy
grace again vnto me, stoppe my
woundes, for I am all to plagued
and beaten, yet Lord, this not-
withstanding I abyde patient-
ly, and geue myne attendaunce
on the, continually waiting for
relief at thy hande and that not
without feare, for I haue recey-
ued a token of thy fauoure and
grace towards me, I meane thy
worde of promise concerninge
Christe, who for vs was offered
on the crosse for a ransome, a sa-
crifice and pryce for my synnes,
wherefore according to that thy
promise defende me lord by thy
ryght hand; & geue a gracious
eare to my requestes, be thou my
key in perylls, for all mannes ste-
pes are but vaine. Beate downe
therefore myne enemyes thine

R.iii. owne

Prayers.

owne self with thy power, which
art myne onely aider & protector
O lord God almyghtye. Amen.

A prayer for the Concord of Chriſtes
Church. Psalm. lxxviii.

ARise lord let thine enemies
be scattered, thy haters put
to flight, the ryghteous &
chriſtes diſcyples make pleaſant
& mery, let them ſyng prayſes &
pleaſaunte ſonges vnto the, let
them blowe abroad thy magnifi
cence, let them moſte hyghly a-
uaunce thy maiesty, let thy glo
ry growe, let the kingdō of chriſt
frō heauen among the choſen be
enlarged, be thou the father of
the fatherles, the iudge of þe wy-
dowes, and the protector of them
namely whom the worlde forsa-
kete, whose consciences be trou-
bled, whom the world pursueth
for

Prayers.

for Chyestes sake, which be neddy
and wrapped full of mysery. In
thy hous o lorde, let vs dwell in
peace and concord, geue vs all
one herte, one mund, one true in
terpretacyon vpon thy worde.
Plucke of the bandes aswel fro
the consciences as from the bo-
dies of the miserable captynes,
and of them also whiche as yet
be hedged in within the lestes of
death and vnaduyedly strue a-
gainst grace. How drie lorde is
the flocke of thyne heritage? I
praye the poure doune largely
the showers of thy graces, let a
more plenteous fruytefulnesse
chaunce, let thy people be stren-
ghtened with thy sppyte. Graunt
vs lord thy worde abundantly
so that there maye be many pre-
chers of thy gospel, whiche may
within

Prayers.

with in themselves holily cōspyre
a agre. Let my churche y spouse
of Chyste, dele large spoyles of
the conquered Satan. All that
beleue in the, by Chist (O lord
God of health) mought lyft the
bp with praises, might renoume
the and extol the. We be ente-
red into the boyage o' saluacion
Conduct vs luckely vnto y port
that beyng delyuered by the frō
the very death we may escape
a come to the very lyfe. Synge
the thyng that thou hast begon
in vs make vs increase from
faythe to faith, leaue vs not to
our owne wyl and choyle, for it
is sleppery and ready to fall. To
the thunderboltes of thy worde
put byolence, that we may geue
the glory to the all onely. Beue
to thy people corage and power
to

Diapers.

to withstande synne and to obey
thy worde in all thynges, o lord
God moſte gracious & excellent
ouer all Amen.

A prayer agaynſt the enemies of Chri-
ſtes troth. Psal. cxxix.

Delyuer me o lord, from the
vngodly and ſtylie necked
perſones, for thou ſeſt how
in theyr hertes they imagin miſ-
chief, & have great pleasure to
picke quarrels, their tonges be
more ſharpe then any Adders
ſtyng, & vnder their lippes lur-
keth poiſon of Adders, but o mer-
cifull lord, let me not fall into theyr
hādes, that they handle me not
after theyr owne luſtes. Thou
oneſt art my GOD, thou muſt
heare my piteous playnte, lord
that ruleſt altogether, that art
the ſtrength and power of my
defence

Prayers.

defence, be thou as a sallet on my
head, whēsoeuer y vn godly shall
assaut me nether suffre thou not
the wicked thus to prospere in
their matters. Suffre not their
croked & malicious stomaches
to encrease, and spitefully reuile
the. Loke vpō thy poore wretches
cause and ryd me out of these
dayly greuaunces, then shall I
with a bpryght herte & pleasaunt
contenaunce extol and magni-
fy thy holy name. Amen.

A prayer to kepe the tong and to eschew
the infection of the world. Psalm. cxl.

The I crye o lord heare
me speede li, let my praier be
as a swete taste & a sauor
in thy presence, and the lystyng
bp of mine hādes as an eueninge
sacrifice. Lord set a watch about
my mouth, kepe my lippes and
my

Prayers.

my tōg also, that they speake no
thing amisse (as do the vngodly)
but that they cal purely and her
tely vpon the , and report thy
worthy praises. Bowe not myne
herte to lust after euyl nor to fo
lowe the fashion of the wicked &
abominable sinners, lest I hap
pen to cloke my wickednes with
other synnes as hypocrytes do.
Let me not lyue as they woulde
haue me do, but rather as it shal
best please the. Let me not ap
proue nether their counsailes, nor
their deades though they cast ne
uer so goodly a shewe and faire
face the world. Let me not hea
ken to the tisynges & swete bay
tes of the vngodly, whiche coun
saill me to filthy and vncleane
thinges, but rather let me geue
good eare to the righteous and
godly

Prayers.

godly man, though he sharpely
correct and chide me. Let me al-
wai haue a redy eye toward the
only into the trust, & to apply my
self vnto the. Cast not away my
soul neither suffre it not to peri-
she. Kepe me & I be not tangled
with the snares of the vngodly
and from the priue trappes of
malicious persons saue me. De-
fend me lord throught thy grace
for in all our owne deuyles & wo-
kes, can nothyng be found sure
for vs to trust vpon. Amen.

The prayer of any captiue accordynge
to the fourme of Dauid when he was hid
in the caue. Psalm. cxlii.

With my voice I crie to &
before the I open my lamē-
tations, in thy bosome I
disclose the secrete word of myne
herte, my douloures and griefes
I

Prayers.

I shewe vnto the ; myne hearte
is almoste like to brast, so great
is my discomfiture . Thou knowest
all my fashyons olorde and
thou sette well ynough how the
bngodly haue laied their snares
for me . Lo, I cast my eye on this
side and that syde, aswell on my
fryndes as on my kynskolkes,
but alin vaine , none of them ail
helpeth me . And agayne I can
not runne awaye ; I am so la-
den and ouer charged with iros
O Lorde my maker and father,
nowe vnto the I crye , thou art
my only shotanker, defence and
helpe . Thou art my porcyon
and heritage in all countres,
yea, I haue none other possessi-
on but the onely . To the ther-
fore I sticke altogether knowe-
inge certaynelye that nothyng
can

Prayers.

can go any further with me. Consider
then the lamentable complaint,
behold how I am lowe brought
from the cruell pursuers, which
be muche more of power then I
am. Defende me, deliuer me fro
this prison and horrible feare of
synne and death that I may set
out thy name. All the sayntes
aswel Angels as men make suite
for my desyryng & for my comfort.
They shall not cease vntill they
obtain their request. I meane
vntyl thou forgeue me my syn-
nes, & sende me comforte in this
distresse, with patience and long
suffering. This once obtayned,
& godly folke shall flocke about
me, and shall not stinte to geue
the thanks, when they se that
thou ryddest me forth of these
daungers to the hygh prayse of
thy

Diapers.

thy name. Lord be mercifull vnto
to vs, take part with vs, the shall
we for ever lyft vp and magnify
tho glorious name. Amen.

In great tronble of conscience.

Psalme. Cxxiii.

Lord heare my prayer, receiue
my supplication, harken to
my plaint for thy ryghteous
nes. Trie not y law with thy ser
uaunt, for truly then shall noli
uing man be found vnguiltie, yea
not one of thy saynctes should e
scape quyte of thy barre, onles y
graunt hym thy gracious par
done, insomuche euen the berie
sterres be not pure and faultes
afore the, in the aungels y found
dest synne. Now myne enemies
hunt for my soul, they heate and
dyme it doune, thei thurst it into
darke dungeons where felons

D.1. con-

Prayers.

conuicte and cōdemned to death
wer wont to be kept. My spyrite
is sorowfull, my hert is heauy &
sad within my breste. To the I
holde vp my handes, requyring
the of mercy. For lyke as the dry
ground longeth for a shower of
rayne, so my soul thynketh long
till it haue thyne helpe and sus-
cor, heare me speedely, yf thou do
not, I am in dispayre, my spirite
is alwey of this bōdage I haue
bid my life fare wel, wherefore o
God, hide not thy face that I be
not lyke vnto those, that be hur-
led into the pitte of damnacyon.
After this night of mysery ouer-
passed, let the pleasaunte morn-
nyng of comforte luckely thynne
on me that betime I maie heare
and feale thy goodnes, for in the
is al my truste, poynte me the
waye

waie that I shal walke in, for yf
thou be not my guyde. I muste
nedes wander and straye out of
the waye. To the lord, I lyfte
vp my soule, and that withal my
hert I beseeche the, take me forth
of myne enemies handes. Thou
onely art my succoure and saue-
gard. Teache me to worke what
soeuer shalbe thy pleasure, for
thou art my God. Let thy good
spirite conduct me into the land
of the lyuynge, encourage my spi-
rite for thy names sake, forth of
all these troubles for thy rygh-
teousnesse deliuer me. Destroie
myne enemies, as thou art gra-
cious and fauourable towar-
des me. Those that wyll worke
me sorowe and grief, plucke
forthe of the waye for I am thy
seruaunt and for thy sake suffre

Prayers.

All thyshurly burly. As thou
art God, so helpe thou me.

A prayer of the Church agaynst syn-
ners. Sapi. xv.

Thou (O our God) art swete
long sufferynge, & true, and
with mercy ordrest thou al
thynges for yf we synne yet are
we thine, for we know thi great-
nes, yf we synne not, the are we
sure that with the we be allowed
for to know the is perfect righte-
ousnes, yea and to knowe thy
ryghteousnes and power is the
rote of immortalite.

In warres the prayer of kynge Asa. ii.
Paralipome. xlii.

Lorde, it is all one with the
to help the that haue nede
with fewe or w many, helpe
vs o lord our God, for we trust
in the, & in thy name we be come
agaynst this multitude. Thou
art

Prayers.

art the lord our God let none
preuayll agaynst the. Amen.

The prayer of M. nasses knyge of Ju-
da. ii. Para. xxxvi.

O Lord almyghtye G O D
Of our fathers Abraham,
Iaac and Iacob, & of the
iuste sede of the, which hast made
heauē and earth, with al þe orna-
mentes therof, which hast orde-
ned the sea by the worde of thy
commaundemente, whiche hast
shut vp the depe, and hast sealed
it for thy fearfull and laudable
name, dreadd of all men, & hono-
rable before þe face of thy power
thy fierse anger of thy tēning is
aboue mesure heauy to sinners,
bet the mercye of thy promyse is
great and unsearchable, for thou
art the lord God moste hygh a-
boue al the earth, long suffering

D. iii. and

Prayers.

and exceedynge mercyful and so
rie for the malice of men I haue
prouoked thine anger, and haue
done euyl befoze the in commit
tyng abhomyacions & multi
plyng of offences. And now
I bowe the knees of my hearte
requyringe goodnesse of the, O
lorde I haue synned lord I haue
synned, and knowe my wicked
nesse. I desire the by prayer, O
lorde forgeue me, o lord forgeue
me, & destroye me not with mine
iniquities, nether do thou al
waye remembre my euils to pu
nish them, but save me whiche
am vnworthy after thy great
mercy, & I will prayse þe euerla
stingli alþe daies of my lyfe, for al
þe power of heauen prayseth the
and vnto the belongeth glory
worlde without ende. Amen.

The

Prayers.

The oracion of Job in his moste greuous
auouerlitie and losse of goods,

Job. i.

Asked came I oute of my
mothers wombe, and na-
ked shal I turne agayne.
The lord gaue, & the lord hath
takē awaye, as it hath pleased y
lordeso is it done, nowe blessed
be the name of the lord. Amen.

A praper of Hierem. Hierem. xvii.

Heale me o lord and I shal
be whole, saue thou me
& I shalbe saued, for thou
art my prayse. Be not thou terri-
ble vnto me, O lord, for thou art
he in whō I hope. When I am
in perell, let my persecutours be
confounded, but not me. Thou
shalt byrnyng vpon them the tyme
of theyr plage, and shalt destroy
them right sone. Amen.

A praper of Jerem. Jerem. xxxi.

O. iii.

Q

Prayers.

Dorde thou hast chastened
me, & thy chastening haue
I receiued as an vntamed
calf. Couert thou me, & I shalbe
conuerted, for thou art mylorde
God, for aslone as thou diddest
turne me I repēted my self. And
when I vnderstode, I smote v-
pon my trygh, I cōfessed & was
a shamed because I suffred the
reproche of my youth. Amen.

A prayer of Salomon, for a competente
Ippynge. Prouer. xxx.

No thynges I require of
the, that thou wilt not de-
ny me before I dye. Remo-
ue frō me banity and lies, geue
me nether beggery nor ryches,
onely graūt me a necessary liuīg
lest yf I be to full I myght hap-
ply be intysed to deny the, & saye
what felowe is the lord? or con-
strained

Prayers.

strained throughe pouertie, I
might fal vnto stelyng, & to for-
swere the name of my God. Amē

A prayer for obtaynynge of wysedome
Sapien. ix.

God of our fathers, & lord
of mercy, thou hast made
all thynges wite thy worde
and ordayned man through thy
wysedō, that he shoulde haue do-
minion ouer the creator whiche
thou hast made, that he shoulde
ordre the worlde accordyng to e-
quitie and ryghteousnesse, & exe-
cute iudgemēt with a true hert
geue me wysedome whiche is e-
uer aboute thy seate, & put me
not out from among thy chyldre
for I thy seruaint, and sonne of
thy handwayde, am a feble per-
sone, of a shorte tyme, & to yong
to the vnderstandyng of thy iud-
gement

Prayers.

gemente & lawes, yea though a man be neuer so perfect emong the childre of men, yet yf thy wisdom be not with him, he shal be nothing worth. Oh sende thy wisdom out of thy holy heauens and from the throne of thy maiestie, that she maye be with me, and labour with me, that I may know what is acceptable in thy sighte, for she knoweth and vnderstandeth al thinges, and she shall conducte me ryght soberly in my workes, and preserve me in her power. So shall my workes be acceptable. Amen.

The prayer of Iesus the sonne of Sprach in necessitie, and for wisdom. Ecclesi. the last Chapter.

I Thanke the (o Lorde) and
kyng, & praise the o god my
sauior, I wyll yelde prayles
vnto

Prayers.

vnto thy flame. Thou hast dely-
uered my body from destruction
for thou art my defender & hel-
per frō the snare of the false tōg
and from thē that are occupied
in lies. Thou hast bene my hel-
per frō suche as rose agaynst me
& hast delyuered me accordyng
to thy great mercye and thy ho-
ly names sake, thou hast delyue-
red me from the roaryng of thē
that prepared themselves to de-
uoure me, out of the handes of
suche as soughte after my lyfe,
from the multitude of them that
trouble me and went aboute to
sette fire vpon me on euery side
so that I was not bzente in the
myddes of the fyre. From the
deepeth of hel thou delyuerest
me from the vncleane tong, frō
lying wordes, from the wicked
iudge

Prayers.

iudge, and frō the brryghteous
tounge. My soule shal prayse the
lord vnto death, for my lyfe drew
nigh vnto hel downward. They
compassed me round aboute on
eueryside, and there was nomā
to help me. I looked about me, yf
there were any man that would
succor me, but there was none.
Thē though I vpon thy mercy
olorde, and vpon thy actes that
thou hast done euer of old, name
ly ꝑ thou deliuerest suche as put
theyr trust in the, & riddest them
out of the handes of the false Pa
nims. Thus lyfted I by my pra
yer from the earth & prayed for
delyueraunce from death. I cal
led byō the lord the father of my
lord, that he would not leaue me
without helpe in the daye of my
trouble, & in ꝑ tyme of the proud
I

Prayers.

I wyl prayse thy name continually, yeldyng honoz and thākes vnto it, & so my prayer is heard. Thou sauedest me frō destruccio and delyuerest me from the vnyghteous time. Therfore wil I knoweledge and prayse the, and auauince the name of the Lorde. When I was yet but young or euer I wēt astray, I desired wisdom openly in my prayer, I came therfore before the temple & I soughte for it very busely, & I will seke for it to my last houre. Then wil it florish vnto me as a grape his soneripe. My herte reioysed in it, then went my fote the rightwaie, yea frō my youth soughte I after it, I bowed doune myne eare a litle, and receyued it, I found in my self muche wysedome, & prosperet greatly

Prayers.

ly in it. Therfore wyl I geue the
glozy vnto hym that geueth me
wisedome, for I am auyled to do
thereafter, I wyl be gelouse to
cleaue vnto that is good, so shall
I not be confounded. My soule
hath wresteled with it, I lyfted
vp my handes on hygh, the was
my soule lightened through wy-
sedom, so that I knoweledge my
folkenesse, I ordered my soule
after it, I founde her in clenness
I had my hert in it from the be-
gynninge, and therefore shall I
not be forsaken. My herte lon-
geth after it, and therfore I gat
a good treasure. Through it the
lorde hath geuen me a new tong
wherwith I wyl prayse hym, oh
come vnto me ye balerned, and
dwell in the hous of discipline,
with drawe not your selfe from
it

Prayers.

it, but comunion of these thynges
for your soules are very thursty.
I opened my mouth and spake,
Oh come and buye wysedome
without money, and bow doune
your necke vnder her yoke and
let your soule receyue discipline
it is euen at hande and redy to
befounde . Beholde with your
eyes, howe I haue had but litle
labour, and yet haue much rest
Oh receyue wysedome, & ye shal
receyue plétie of siluer and gold
in youre possession . Let youre
mynde reioice in her mercy, and
be not ashamed of her prayse,
worke your worke by tymes, &
she shal geue you your rewar
de indue tyme. Amen.

A prayer to speake the worde of GOD
bodily, Act, iiii.

Woꝛde

Prayers.

Lorde, thou art God whiche
hast made heaue and earth
the sea and al that in them
is whiche by the mouthe of thy
seruaunt Dauid hast saied, why
did the heathen rage, & the peo-
ple imagyne vain thinges? The
kynge of the earth stode vp, &
y rulers came together agaynst
the lorde & agaynst his Chylde.
For surely agaynst thy holy sone
Jesus, who thou hast anoynted
bothe Herod and also Poncyus
Pylat with the Sanyms & the
people of Israel gathered them
selkes together to do euen what
soeuer thyne handes & thy coun-
saile determined before to be done
And nowe Lorde, beholde ther
thretenynges, and graunt vnto
thy seruauntes to speake thy
worde with al confidence, & that
thou

Prayers.

thou wilt stretche forth thyne
hande, to the intent that healing
signes and wonders maye be
done by the name of thy holy
sonne Iesus. Amen.

A prayer for the peace of the church.

Lorde Iesus Christ whiche
of thyne almightines madeest
all creatures bothe visible &
inuisible, which of thy godly wy-
sedome gouernest and settest all
thynges in moſte goodly order,
which of thyne vnſpekable good-
nes kepeſt, deſeſteſt & furtherest
all thynges, whiche of thy depe
mercy reſtozeſt the decayed, rene-
weſt the fallen, raiſeſt the deade
brouchſafe (we praye the) at laſt
to caſt downe thy countenance
vpon thy welbeloued ſpouſe the
churche, but let it bee that amia-
ble and mercifull countenance

P.i. wher-

Prayers.

wherwith thou pacifiest al thinges in heauen, in earth, & what soeuer is a boue heauen and vnder the earth, vouchsafe to cast vpon vs those tender and pitiful eyes with whiche thou once diddest behold peter that great shep-herd of thy church, and for the with he remembred hymself and repented, with which eyes thou once diddest vewe the scattered multitude, & werte moued wyth compassion that for lacke of a good shepeherde they wandered as shepe disperfed and strayed a sunder. Thou seest (O good shepeherd) what sundery hortes of wolues haue broken into thy shepecotes, of whō euery one crieth Here is Chyste, here is Chyste, so that yf it were possible the be-rye perfecte persones should be brought

Diapers.

brought into errour. Thou seest
wyth what wyndes, with what
waues, wth what stormes thy sely
ship is tossed, thy shyppe wherein
thy lytle flocke is in peryll to be
drownd. And what is now lefte
but that it vtterly synke and we
all perishe? Of this tempest and
storme we maye thanke oure
owne wickednesse and synfull ly
uynge we espye it well and con-
fesse it, we espye thy ryghteous-
nesse, and we bewaile our un-
righteousnes, but we appeale to
thy mercie whiche (accordynge to
the psalme of thy prophete) sur-
mounteth al thy workes, we haue
not suffred muche punishment
beyng souled with so many war-
res, consumed with suche losses
of goodes, scourged wyth so ma-
ny sortes of diseases and pesti-
D.ii. lences

Prayers.

lences, shakē with so many flud-
des, feared with so many straūg
figthes from heauen and yet ap-
pere there nowhere any hauen
or porte vnto vs being thus tired
and folozne emong so straunge
euyls, but styll euery daye more
greuous punishmentes & more
feme to hang ouer our heades.
We complain not of thy sharpe-
nes moſte tender ſauoꝝ, but we
espye here also thy mercy, for as-
muche, as muche greuouſer pla-
ges we haue deserued. But O
moſt merciful Iesu, we beſeche
the that thou wilt not consider
newheygh wat is due for our de-
seruynges, but rather what be-
cometh thy mercy, without whi-
che nether the angels in heauē
cā stand sure before the, muche
lesse we sely vesselles of claye.
Haue

Prayers.

Haue mercie on vs, O redemer
whiche art easi to be entreated
not þ̄ we be worthy of thy mercy
but geue thou this glory vnto
thyne owne name, suffre not þ̄
the Jewes, the Turkes, and the
rest of the Danims, which ether
haue not knowen the, or do en-
uit thy glory, should continually
triumph ouer vs, & saye wher is
their God? where is their rede-
mer? where is their sauoure?
where is their byrdgome, that
they thus boast on? These oppro-
brious wordes and vpbaydyn-
ges redound vnto the O Lorde
while by our euyles, men weigh
and esteeme thy goodnesse, they
thynke we be forsaken whō they
se not amended. Once whē thou
slepest in the ship, and a tempest
sodainly arysing threatened deeth

Prayers.

to all in the ship, thou awokest
at the outerie of a fewe disciples
and streightwaye of thyne al-
mightie worde the waues cou-
ched, the windes fell, the stozme
was sodenly turned into a great
calme, the dombe waters knewe
their makers boice. Now in this
far greater tempest, wherein not
a fewe mennes bodies be in daun-
ger, but innumerable soules we
beseeche thee at the crye of thy ho-
ly church, whiche is in daunger
of drownyng that thou wylte a-
wake. So many thousandes of
men do crye, Lorde, saue vs, we
peryshe, the tempest is past man-
nes power, yea we se in the inde-
uours of them that would help
it do turne cleane a cōtrary way
It is thy worde that must do the
Deede lorde Iesu. Only say thou
with

Prayers.

with a word of thy mouth, cease
o tēpest, and forth with shall the
desired calnie appeare . Thou
wouldest haue spar. d so many
thousandes of moſte wicked mē
y^e in the citie of Soddō had bene
found but ten good men . Howe
here be so many thousandes of
men which loue the glory of thy
name, whiche sygh for the boun
tie of thy hous, and wylte thou
not at these mennes prayers let
go thine anger, & remēbe thine
accustomed & old merries? Shalt
thou not with thy heuēly policie
turne oure foly into thy glory?
Shalte thou not turne the wic
ked mennes euylles to thy chur
ches good? For thy mercye is
wonte then mooste of all to
succour, when the thyng is with
vs paste remedy, and neyther

Prayers.

the might, nor wysedome of men
cā helpe it . Thou alone bringest
thynges y be neuer so out of or-
der, into ordre agsin, which art
the only authour & mainteigner
of peace . Thou framedest that
olde confusion whiche we call
Chaos, wherein without order,
without fashio confusely lay the
discordant sedes of thynges and
with a wonderful order the thin-
ges that of nature sought toge-
ther, thou diddest alye and knit
in a perpetual bande . But how
muche greater confusion is this
where is no charitie, no fidelitie
no bondes of loue, no reuerence
nether of lawes nor yet of rulers
no agrement of opinions, but as
it were in a mysorted quire, e-
uery manne syngeth a contrary
note . Among the heauenly pla-
nettes

Diapers,

nettes is no discension, all foure
elemētes kepe their place, euery
one do their offyce whereunto
they be appoynted. And wylte
thou suffre thy spouse, for whose
sake all thynges wer made thus
by cōtinuall discordes to perishe
and go to wracke? Shalte thou
suffre the wicked spirite, whiche
be authours and workers of di-
scord to bear suche swyng in thy
kyngdome vnchecked? Shalte
thou suffre that strong capitayn
of mischief, whō thou once ouer-
trewest, again to inuade thy tē-
tes and to spoyle thy souldiers?
when thou wert here a man con-
uersant emonges menne, at thy
boyce fled the deuylles. Sende
forth we beseeche the, O Lorde,
thy spyrite which may dryue a-
waie out of the brestes of al thē
that

Prayers.

thatprofesse thy name the wycked spirites, masters of riote, of couetise, of vainglozy, of carnall luste, of mischief, and of discorde. Create in vs, o our GOD and kyng, a cleane herte and renew thy holy spyryte in our brestes, plucke not frō vs thy holy ghost. Brender vnto vs the ioye of thy sayng health & wyth thy principal spirite, strengthē thy spouse & the herdmen thereof. By this spirite thou recōilest the earthly to the heauenly, by this thou diddest frame and reduce, so many tounge, so many nacys, so many sundry sortes of men into one body of a churche, whiche body by thesame spirite is knit to the their head. This spyryte yf thou wilt bouchsafe to renue in all mennes hertes, thē shall also these

Prayers.

these forrain miseries cease, or yf
they cease not at leaste they shal
turne to the profite and auayle
of them whiche loue the. Step
this confusion, set in ordre thys
horrible Chaos (O lorde Iesu)
let thy spyryte stretch out it
selfe vpon these waters of euyl
waueryng opinions. And becau
se thy spyryte, whiche according
to thy prophetes sayinge con
teigneth all thynges, hath also
the science of speakyng, make
lyke as vnto all them whiche be
of thy hous, is al one lyght, one
baptisme, one G O D, one hope
one spyr, so they may haue also
one voyce, one note and songe,
professinge one catholyke truth.
When thou dyddest mounte vp
to heauen triumphantly, thou
threwest aboute from aboue thy
preci-

Prayers.

precious thynges, thou gauest
gittes emōgest men, thou deal-
test sundry rewardes of thy spy-
rite. Keneue again frō aboue thy
old bountefulnes, geue ē thyng
to thy church nowe faynting &
growyng downward that thou
geuest vnto her wotyngē by at
her fyrste begynnyngē. Geue vn-
to princes and rulers the grace
to stande in awe of the that they
may so guyd the common weale
as they shoulde shortly rende ac-
comptes vnto the that art kyng
of kynges. Geue wisdomē to be
alwaies assistēt vnto them that
whatsoever is best to be done,
they may espie it in their myndes
and pursue thesame in their do-
ynges. Geue to thy byshoppes
the gyft of prophecyē & they may
declare and interprete holy scri-
pture

Prayers.

pture, not of theyr owne brayne
but of thyne inspiring. Geue thē
the threfold charitie which thou
once demaundest of Peter what
tyme thou diddest betake vnto
him & charge of thy shepe. Geue
to thy priestes the loue of sober-
nes, and chastite. Geue to thy
people a good wyl to folowe thy
commandementes, and a redi-
nes to obeye suche persone as
thou hast appointed ouer them. So
shall it come to passe, yf through
thy gyfte thy princes shall com-
maund & thou requyrest, yf thy
pastors and herdmen shall teche
thesame, & thy people obey them
bothe, that the olde dignitie and
tranquillitie of the churche shall
returne agayn with a goodly or-
der vnto the glory of thy name.
Thou sparest the Miniutes ap-
pointed

Prayers

poincted to be destroyed, as one
as they conuerted to repentance
And wylte thou dyspyse thy hous
fallynge doune at thy fete whi-
che in stead of sacke clothe hath
sighes, & in steade of ashes, tea-
res? Thou promysdest for geue-
nesse to suche as turne vnto the
but thyselfe thyng is my gyfte,
a man to turne wyth his whole
herte vnto the, to the intent all
our goodnes should redound vnto
thy glory. Thou art the ma-
ker, repaire thy worke that thou
hast fashioned. Thou art the re-
demer, saue & thou hast bought
Thou art the sauour suffre not
them to perishe that do hange
on the. Thou art the lord and
owner, chalenge thy possession.
Thou arte the heade, helpe thy
membres. Thou arte the kynge.
geue

Prayers.

geue vs a reuerēce of thy lawes
Thou arte the pynce of peace,
bzeath vpon vs brotherly loue.
Thou art the God haue pitie on
thy humble beseechers, be thou
accordynge to Paules laying al
thynges in all men, to the intēte
the whole quire of thy churche
with agreyng myndes & conso-
naunt voyces for merce obtay-
ned at thy hādes may geue thā
kes to the father, sonne & holy
ghost, whiche after the most per-
fect exāple of concord be distyn-
cted in propertie of persons, and
one in nature to whom be praise
and glory eternally. Amen.

A prayer for y^e keeping of a good name. l^o

That wise mā which was pri-
uy of thy secretes (o heuēly
father) taught vs y^e an ho-
nest name is a treasure ryghte
precious

Prayers.

precious, when he saith, better
it is to haue a good name, then
precious ornaments. But this
so excellent and good thyng we
nether can get nor kepe, but by
thy ayde and helpe. Now surely
the wel and fountayn of a good
name is a faultlesse lyfe. Thys
therfore, in especiall we demaund
& craue of the. O lorde almygh-
tie, yet neuertheles, forasmuche
as oftentimes innocency & fault-
les lyuing is not ynough, ney-
ther yet a sure buckler & defence
namely agaynst suche as vnder
their lippes beare the poyson of
serpentes; yea and of tymes it
happeneth that whē we suppose
to be emonges our trustye fren-
des we dwell wyth Ezechiel
among Scorpions & venemous
serpentes, we crie with thy holy
pro-

Prayers.

prophetes. O lord deliuer my
soule from wicked lippes, and a
gilefull tong, but yf neuertheles
it be seen to thy goodnes to exer
cise thy seruantes also wth this
affliction, to the intēt they may
be brought to godlynes and per
feccion. Graunte (we the praye)
that with Paule thy moste vali
ant chāpyon we may by reproch
and glory, by infamy and good
name, abyde styll in thy cōsoun
dementes through Iesu Chyist,
whiche also hymself (whē he wal
ked here in earth) was reuyled
flaundered, euyl spoken of, and
called to his teeth a Samaritan
a wyne drynker, a deceuer of
peopl^e, and one that had deuyl
Thesame now reigneth wyth
the in glory together with
the holy gho^t. Amen.

¶ Deo

¶

Prayers.

A prayer agaynst worldly
carefulnesse.

O Moste deare and tēder fa-
ther, our defēder and nou-
risher, indue vs with thy
grace that we maye caste of the
greate blyndnes of our mundes
& carefulnes of wordly thinges,
& may put our whol study & care
in keepyng of thy holy lawe. And
that we maie labor and trauph
for oure necessities in this lyfe,
like the birdes of the ayre, and
the Lillies of the felde wythout
care. For thou haste promysed to
be carefull for vs, and hast com-
maunded y^e vpon the we shoulde
cast al our care, whiche lyuest
and reigne st worlde without en-
de. Amen.

A prayer agaynst pryde and ynchastnes.
Eccle .xiii.

Prayers.

Thou lord, father & God
of my lyfe, let me not vse
proudly to loke, but turne
away from me al fylthy desyres
Take from me the lustes of the
body, let not the desyres of vn-
cleannes take hold vpon me and
geue me not ouerinto vnshame-
fast and obstinate mynde. Amē.

Another prayer agaynst pryde.

Lorde Chast in most migh-
tie power, moste meke, & in
greatest excellēcy, moste
lowly, yea of thyne owne wyll
moste hūble, geue vnto my thy
mynde & spirite & I may knoweled
ge my wekenesse leauened & in-
fected with maliciousnesse, that
throughe thyne example I maie
be humble & meke, which haue
no cause to boost myself, thynges
of the world be vncertain, lent

Q.ii. to

Prayers.

to a shorte ble. The body is fa-
dyng, fraile and filthy, the mind
is blynde and froward, whatsoe-
uer I haue of myne owne, it is
naught, yf I haue any goodnes
it is of God, and not of me. Kno-
winge this feblenes of myself,
why shoulde I magnifie my selfe
And specially lith thou Lorde of
heauē and earth, beyng of such
wōderfull excellencie diddest hu-
ble thy self to the lowest state of
men, graunte me true humilitie
that I may be exalted to the e-
uerlastyng glory, whiche lyuest
and reignest with the father &
the holy ghost for ever. Ame n.

A prayer agaynst enuey.

Lorde, the inuentoꝝ and ma-
ker of all thynges, and the
disposer of thy giftes, which
thou bestowest of thy boūteous li-
bera

Prayers.

beralitie, geuyng to eche man
more thē he deserueth vnto eche
man sufficiētly, so ȳ we haue no
cause of grudge or enuye, sythe
thou geuest vnto al mē of thyne
owne, & vnto suche as deserue
it not, and to eche man sufficien-
ly toward the heauenly blessed
nesse. Braunt vs that we be not
ennious but quietly cōtēte with
thy iudgement and ȳ disposyng
of thy gytes & benefites. Braūt
vs to be thankfull for that we
receyue, & not to murmur secre-
tely within our selfs against thy
iudgemēt and blessed wyl, in be-
stowynge thy fre benefites, but
rather what we loue and prayse
thy bounteous liberalytte as
well in others as in ourself, and
alwaies magnifye the O lorde
the well of all gytes & goodnes

Prayers.

To the be glory for ever. Amen.

A prayer agaynst anger.

O Lord Jesu Christe whiche
sayest, whosoever is angry
with his brother shalbe guiltye
to iudgement, whiche also doest
reserve fro tyme to tyme all ven-
geaunce and displeasure to thy
secrete iust iudgement. Graunt
vs of thy great mercy that by
no manner of occasion we fal not
into disordering of our selfe by
anger and desire of reuenging
but that we may alway remem-
ber not only thy godly commaun-
dement, which chargeth vs to
do well to them that hate vs
and to praye for them that saye
euil by vs, but also that we bear
in mynde thy holy example whi-
che diddest praye for them that
cruelly crucified the. To the
with

Prayers.

with the father and holy ghost
be glory everlastyng. Amen.

A prayer in aduersitie.

A Lord God without whose
wyl & pleasure a sparowe
doth the fal vpon y^e ground
seyng it is thy wyl and permyt
tion that I should be in this my
sery and aduersitie. Seyng also
that thou dost punishe me wyth
aduersitie, not to destroye me
and cast me awaye, but to call
me to repentaunce and to saue
me. For whom thou louest, hym
dost thou chastice. For the more
seyng afflyccyon and aduersitie
worketh pacience, and whose
pacyently beareth trybulacyon
is made lyke vnto our sauoure
Christ our head. Finally, seyng y^e
in al our tribulacyon and aduer
sitie, I am in assurance of comfort

Prayers.

at thy gracious hand, For thou
hast commaunded me to call v-
pon the in the tyme of trybulaci-
on, & hast promysed to here and
succor me. Graunt me therefore
o almightie God and mercifull
father, in al trouble and aduersi-
tie to be quiete without impac-
ience and murmurynge, without
discoragynge and desperacyon, to
praise and magnifie the, to put
my whole truste and confidence
in the, for thou neuer forsakest
them, & trust in the, but workest
all for the best to the & loue the,
seke the glory of thy holy name
To the be glory for ever. Amen.

A prayer in prosperite.

I Gue the thankes o God al
mightie, which not alonely
hast endued me wth yfyes
of nature, as reason, power and
strength

Prayers.

Strength, but also haſt plētiſully
geuen me the ſubſtaunce of this
world. I knowledgē o lord that
theſe art thy giſtes, and confeſſe
with holy ſainct James̄ there
is no perfect nor good giſte but
it commeth from the (O father
of lightes) whiche geueſt frely &
caſteſt no mā in the teth, I know
ledge with the Prophete Agge
that gold is thyne and ſiluer is
thyne, & to whō is pleaſeth the
thou geueſt it, to the godly that
they maye be thy diſpoſers and
diſtributers thereof, and to the
vngodly to heape by theyr dam-
nacyon withall, wherefore my
moſte mercifully God, I hūbly
beſeche & deſyre of the to frame
in me with thy holy ſpirit a faith
full herte and redy hande to di-
ſtribute theſe thy good gyſtes
accoꝝyng

Prayers.

According to thy wyl and pleasure, that I trespase not by here where theues make robbe & mothe corrupte, but to treasure in thy heauenly kyngdome where neyther thiese maye steale nor mothe defyle, to myne owne comforte (whom of thy mercye thou hast promysed to rewarde therefore) to the good example of the humble and weake of thy cōgregation, and to the glory of thy name. To whom with thy sonne and holy ghost be al honour and prayst, world without end. Amē.

A'fruptfull prayer to be sayed at all tymes.

Mercyfull God graunt me to coult with a feruente mind, those thynges which may please t̄, to serche thē wylly, to knowe thē truely, & to fulfil them

Prayers.

them perfectly to the laude and
glory of thy name. Oorde my ly-
uyng, so that I maye do þe why-
thou request of me, & geue my
grace that I maye obtain those
thinges, whiche be moſte conue-
niente for my ſoul. Good Lorde
make my way ſure & ſtreight to
the, ſo þe I fall not be twene pro-
ſperitie and aduerſitie, but that
in proſperous thynges I maye
geue thet thanks, & in aduerſi-
tie be paciēt, ſo that I be not liſt
bp wyth the one nor oppreſſed
with the other. And þe I may re-
ioyce in nothyng, but that whi-
che moueth me to the, nor to be
ſory for nothyng, but thoſe thyn-
ges whiche draweth me fro the
deſyryng to pleaſe no body nor
fearyng to diſpleaſe any beſides
the. Lord let al worldly thynges
be

Prayers.

be boyle vnto me for the, let me
not be mery with the ioy that is
without the, and let me desyre
nothyng besydes the. Let that
laboꝝ delighte me whiche is for
the, and let al the rest wery me,
whiche is not in the. Make me
to lift my hert oft tymes to the,
& when I shal make me to thinke
on the, and be soꝝy with a sted-
fast purpose of amādemēt. My
God make me humble without
fainyng, mery without lightnes
sayd without mistrust, sobꝝe with-
out dulnes, true without dou-
blenes, fearyng y without despe-
ration, trustyng in the without
presumpcyon, tellinge my neigh-
bours fautes without dissimula-
ciō, theachyng thē wyth wordes
and examplers without mockin-
ges, obedient without arguynge
paciēt

Prayers.

patient without grudgyng and
pure without corrupcion. My
moste louyng lord & God, geue
me a wakynge hert, that no curi-
ous thoughte, withdraw me fro
the, let it be so strōg that no vn-
worthy affeccion drawe me back
ward, so st able, that no tribula-
cion breake it. My lord graunt
me with to knowe the, diligence
to seke the, conuersaciō to please
the, and finally hope to embrace
the, for the precious blood sake
of that immaculate lambe oure
only sauoure Jesu Chyste. To
whom with the father & the holy
ghost thye persones and one god
be al honor and glory world with-
hout ende. Amen.

A deuoute prayer vnto Jesu Chyist cal-
led O bone Jesu.

Prayers.

O Bountifull Iesu, O swete
Iesu, O Iesu the sonne of
the pure virgin Mary full
of mercy & trueth, O swete Iesu
after thy great mercy, haue pi-
tie vpon me. O benigne Iesu I
praie the by thesame precyous
bloud, that for vs miserable syn-
ners, thou werte content to shed
in the aulter of the crosse, that
thou bouchafe cleane to auoyd
all my wickednes, and not to di-
spyse me, humbly this requiring
and vpon thy moste holy name
Iesus calling. This name Je-
sus is a swete name. This name
Iesus is the name of healthe.
For what is Iesus but a sauy-
oure? O good Iesus that hast
created me, and with thy preci-
ous bloude redeemed me, suffre
me not to be damned whō thou
hast

Prayers.

hast made of naughte. O good
Jesu let not my wickednesse de
stroye me, whom thy almightye
goodnesse made and formed. O
good Jesu, reknowledge that is
thyne in me, and wipe cleane a
waye that draweth me from the
O good Jesu whē tyme of mer-
cie is, haue mercie vpon me, nei-
ther cōfound me not in the tyme
of the terrible iudgemente. O
good Jesu, yf I wretched sinner
for my moſte greuous offences
haue by thy verie iustice deser-
ued eternall pain, yet I appele
from thy righteousnes, and ſted
faſtely truſte in thyne ineffable
mercie. I doubt not but thou
wilt haue mercie vpon me lyke a
milde father and merciful lorde
O good Jesu what profite is in
my bloude, ſence that I muſte
Descend

Prayers.

descend into corruption. Certain-
ly they that be ded shall not ma-
gnifie the, nor lyke wise all they
that go to hell. O moste merci-
ful Jesu haue mercye vpon me
O moste swete Jesu, deliuer me
O moste meke Jesu, be vnto me
comforable. O Jesu accept me
a wretched synner into the num-
bre of them that shal be saued, O
Jesu the health of them that be-
leue in the, haue mercye vpon me
O swete Jesu the forgeuenes of
all mysynnes. O Jesu the sonne
of the pure virgin Mary indue
me with thy grace, wisdom, cha-
ritie, chastitie, & humilitie, yea
and stedfast pacie[n]ce in al my ad-
uersities, so that I maye pertec-
tly loue the, & in the be glorified
and haue my only delight in the
worlde without ende. Amen.

Diapets.

A diapet to be sayed at the houte of
death.

Dlorde Iesu, which art the
onely health of all men ly-
uyng, and the everlasting
life of thē which die in thy faith.
I wretched sinner geue and sub-
mit my self wholly vnto thy most
blessed wyll. And I beynge sure
that the thyng can not peryshe
which is comytted vnto thy mer-
cy, wyllynge now leaue thys
frayle and wycked flesh in hope
of thy resurreccion whiche in better
wyse shal restore it to me again.
I beseeche the moste mercyfull
lorde Iesu Christ, that thou wilt
by thy grace make strong my
soule against all temptacions, &
that thou wylt couer and defend
me wyth the buckler of thy mer-
cy against all the assautes of the
R.i. deuyll

Prayers.

deuyl. I se and knowledg that
there is in my self no help of sal-
uacion, but all my confidence,
hope & trust is in thy moſte mer-
cyfull goodnes, I haue no meri-
tes nor good workes whiche I
maie aledge before the. Of syn-
nes and euyl workes (alas) I se
a greate heape but thzough thy
mercy I trust to be in the num-
ber of the, to who thou wilt not
impute theyr synnes, but take &
accept me for righteous & iuste
and to be in the heritor of euer-
lastyng lyfe. Thou merciful lord
werte borne for my sake. Thou
diddest suffre bothe hunger and
thurst for my sake. Thou diddest
preach and teache, thou diddest
praye and fast for my sake, thou
diddest all good workes and de-
des for my sake, thou sufferest
moſte

Prayers.

moste greuous paynes and tuer-
mentes for my sake. And finally
thou gauest thy moste precious
body to dye, and thy blood to be
shedde on the crosse for my sake.
Now moste mercifull sauioꝝ let
all these thynges profit me, whi-
che thou frely hast geue me, that
hast geuen thy self for me; let thy
blood cleanse and washe awaye
the spottes and foulnesse of my
synnes. Let thy ryghteousnesse
hide and couer my vnryghteous-
nes. Let the merites of thy passi-
on and blood be the satisfaccion
for my synnes. Geue me lord thy
grace that me faith & saluacyon
in thy blood wauer not in me
but euer be firme & constaunte,
that the hope of thy mercie & life
euerlastyng neuer decaye in me
& charitie waxe not colde in me

R.ii. fyna

Prayers.

finally that the wekenesse of my
fleshe be not overcome wth the
feare of death. Graunt me mer-
cifull saupour, & whē death hath
shut vp the eyes of my body, yet
that the eyes of my soul may stil
behold and loke vpon the, that
whē death hath taken away the
vse of my tong and speche, yet &
my herte maie crye & say vnto y.
In manus tuas domine commē-
do spiritum meū, & is to saye, O
lorde into thy handes I geue &
cōmit my soul. Domine Iesu ac-
cipe spiritum meum, Lord Iesu
receiue my soule vnto the. Amē.

A generall confession of synnes vnto
God.

Moste mercyfull lorde god
and moste tender & deare
father, vouchesafe I herte
ly beseech the, to loke down vnto thy
father

Prayers.

fatherlys eye of pitye bpon me
moſte vyle and wretched ſynner
whiche I here proſtrate in hart
before the ſete of thy botomles
mercy, for I haue ſinned againſt
the throne of thy glory, & before
the o father, in ſomuche that I
am nomore worthy to be called
thy ſonne. Neuertheleſſe, foras-
much as thou art the God and
father of al comfort, & again de-
ſireſt not the death of the ſynner
but I like a true Samaritane ta-
keſt thought of my ſely wounded
ſoule. Make me (I praye the) by
inſoundinge thy precious oile of
comfort into my woundes, ioy-
fully to riſe with the loſt ſonne
vnto y lap of thyne everlaſting
pitie. For lo, thou art my hope, &
truſt, in whom I only reſoſe my
ſelf hauing in the ful confidence

R.iii. and

Prayers.

and faith, and so I saye with be
rye faythfull hearte, trusting in
thy mercye, I beleue in the **G**
O**D** the father, in the **G**
the sonne, and in the **G**
the holy ghost thre persones &
one true and also very God, be-
side whom I knoweledge none o-
ther God, in heauen aboue nor
in earth beneth, yea and I poore
synner, do accuse my selfe vnto
the dere father, that I haue sore
and greuously offended thy al-
myghtie goodnes and maiestye
in the comytttyng of myne abou-
daunte, greuous and manifolde
synnes and wretchednesse, for I
haue not kepte the least of thy
molte godly and blessed coman-
dementes like as thy ryghteous-
nes maye requyre and demaund
thesame of me. I haue (I saye)
not

Prayers.

not honoured the lyke my God,
nor dread the lyke my lord, lo-
ued the lyke my father, trusted
in the lyke my creator and sau-
our. Thy holy & dreadfull name
vnto whom all glozy and honoz
belongeth I haue bled in vain
I haue not sanctified the holy
dayes with workes which be ac-
ceptable vnto the, nor instru-
ctyng my neighbour in vertue
accordingly. I haue not honored
my parentes nor bene obedient
vnto them through whō (as by
an instrumēt) thou hast wrought
my commyng into this worlde.
The hyghe powers and rulers
whiche take thev authorytle of
the I haue not bene wyllyngly
obedient vnto. I haue not kept
mine her pure and cleane from
manslaught, yea had not thy

R.iii. grace

Prayers.

grace and mercy defended me the better, I shoulde haue comitted the dede also. I lyke wise am not pure fro theft, nor from aduoutry, nor fro false witness bearing but haue in myne herte & minde wished & desired my neighbours goodes & thynges. I haue followed the greates Dance of this world Satan (which hath bene a lier euen from the beginning) in concupiscence of the fleshe, in pride of lyuinge, in lyvinge, in dysceyfulnes, in lechery, in hatred and also enuy in bacbytunge, in dispaire, and also misbelef. My fine wyttes haue I foulyd misused and spent, in hearyng, seying, smellyng, tastyng & also telynge which thou hast geuen me to ble unto thy honoz and gloze, & also to the edifycacion, and profite of my

Prayers.

my neighbour, But in what maner soeuer that I haue offended and synned agaynst thy eternal maiestie (for no manne knoweth thoroughly hys sinnes as thy prophet witnesseth) wheter it hath bene by daye or els by night, yea euen from my childhold vnto this day, were it in wordes workes or thoughtes secretly or openly. O my mercifull God, I am sorry for it, euen from the very botome of my hert, yea and my soule moureth for sorowe moste mercyfull father, that I am not a thousand tymes sorer then I am. Now be it, in token in greate repentance (though al hertes be knowen wel ynough vnto the) I do knocke and stryke my breste & say in bitterness of hert & soule, lord god & father haue mercie, lord God
sonne

Prayers.

Wonne haue mercye, lord **G O D**
holy ghost haue mercye. Spare
me of the infinite mercye beare
Korde now, and al the dayes of
my lyfe, and let me haue parte
of thyne aboundance grace so as
I maie chaunge my synful lyfe
and put out of me the olde man
with all his euyl concupiscence,
and also that I may dye vnto
worlde, and that the world may
be vnto me a crosse, and so goo
forthe in a newe lyfe. Streng-
then me (**O** lord) in a true hum-
ble herte, in perfecte loue, hope
and trust in the. Geue my soule
the grace to desire the onely, in
the onely to reioyce and repose
my self, and that I may vtterly
renounce and forsake the bayne
affiaunce of this worlde so that
thou mayest finde me redy wyth
the

Prayers.

the good seruante in the myd-
nyght of my death, whiche shall
sodely stele vpo me a lyke a these
ere I be aware. Be thou vnto
me at the tyme of nede o lord a
tower of strenght, a place of re-
fuge, and a defensible God, na-
mely agaynst y face of the fend
wholike a roaryng lyon shalbe
then moste redy to deuoure me,
and agaynst desperacion, which
then shalbe busy to greue me.
Let the thy comfort cleaue fast
vnto me, thy mercye kepe me, &
thy grace guyd me. Fetche then
again, lord God the father that
whiche thy puissant might hath
shapen, fetche then againe Lorde
sonne that whiche thou hast so
wysely gouerned & bought with
thy precious bloud. Take againe
the lord holy ghost, that whiche
thou

Prayers.

thou hast kept and preseueth so
louyngly in this region of sinne
and baill of mysery, thre perso-
nes & one very god, vnto whom
be praise and honoz for euer and
euer. Amen.

A prayer agaynst the deuyll.

Iesu Chyist our lord whiche
by the mouth of the holy A-
postle saint Peter, moſte
truly diddest saie that our aduer-
sary the deuyll goeth about like a
roaring lyon, seeking whō he may
deuoure, he is busy & fierse, and
breaketh in vpon vs, so th̄ yf thou
help not, he wyl sone deceiue vs
with his craft, ouerturne vs
with his might, & with his cruel-
nes teare vs in peaces. But yf
whiche haste vanquished hym,
wilt appere, but as it were a far
of, thou wilt make him afraied,
and

Prayers.

and with thy only lōke put hym
to flight. Vouchsafe o lorde, to
receiue vs into thy gard, beynge
but infantes weake; feble & vn-
thynful least the fyers and cruel
beast shal to teare vs. We beare
before vs & shewe forth in this
our sighte the crosse thy banner
the crosse thy triumph & victorie
that our enemye maie wel know
that we do our busyness by thy
counsayl, ayde and strenghte, to
the be glory for ever. Amen.

For the despise of the lpe to come.

This my body is the verge
darke and filthy pylone of
the soule, this worlde is an
erile and a banishment, this ly-
fe is care & mysery but where
art o lorde, there is the very cou-
tre of libertie, and everlastynge
blessednesse. Stire our myndes
now

Prayers.

now and then, to remembre so
greate felicity. Dowze into our
hertes a desire of suche precyous
thynges, & of all thynges moſte
to be deſired. Geue quietneſſe
vnto our minde, and graunt that
we maye haue ſome taſt of thy
euerlaſting ioies, whereby theſe
thynges of the world maye ſeme
filthy and be ſo lotheſull vnto
vs whiche we ſeke for ſo earneſt-
ly, and embrace ſo greedily, and
retain ſo ſurely, & we maye reſu-
ſe and deſpyſe theſe bytter and
ſpylthy thynges, and moſte fer-
uently deſire the ſweetenes
of the familiarite, in &
whiche al goodnes
is conteigned,
To the be
gloꝝy foꝛ euer. Ame.
The ende of the Primer.

